

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

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VOL. LVII

NOVEMBER, 1926

NO. 11

## EDITORIAL

### THE NATIONAL CHRISTIAN COUNCIL

The fourth meeting of the National Christian Council (Shanghai, October 13-20, 1926) was one of unusual significance. Two problems stood out in the minds of the members, its critics and friends. First, what should be its function, aim or emphasis? Second, what is the mind of its members on China's intricate international situation particularly as Christians in China are related thereto? To both of these questions the mind of this meeting achieved working answers. The first of these in order of adoption and importance is, "A call to All Who Seek the Way of Life." This dealt with the main issue before the meeting. The second, an application of the first, was a statement setting forth what the meeting felt to be the Christian attitude towards the status of Christianity in China and China's treaties. This was the result of sixteen months' study and is the only pronouncement thereon by the Council. Both were adopted unanimously. Both are reproduced below. We are publishing elsewhere in this issue an article on the meeting as a whole. It seems worth while, however, to mention in addition a few aspects of the mind of the meeting which stood out in our consciousness. In the first place all those present felt the urgent necessity of giving a direction to Christian activities in China which would put the first Christian thing first—the enrichment and vitalization of the spiritual life. To do this was the motive back of the "Call." International Relationships were discussed with a view to finding how Christians might put the spirit of Christ into them.

The result was not, as was said by Dr. H. T. Hodgkin, "a political resolution but a spiritual act." Thus all seemed to view it. It was an attempt to answer the "Call." Back of this attempt to fit a spiritual attitude into a political problem was the second aspect of the mind of this Council meeting. In the "Call" it was felt that a new approach to the Christian task in China had been found. It was a call to study and seek anew, Christ's mind and way of life. This involved, it was frequently pointed out, the inward spiritual experience and its outward expression in daily human relationships, domestic and international. The two are inseparable. The members of the Council felt that Christians must Christianize their human contacts as well as their own inner life. Three lines of influence have contributed towards the growth of this conviction. First, that of such organizations as "Copec" in England. Second, that of American organizations such as the Federal Council of the Churches of Christ in America. And third, the natural tendency of Chinese Christians to fuse inward experience with outward expression. *Being* like Christ and *doing* like Christ were thus kept together. The task, then, to which each individual Christian in China is called is to absorb the life of God as it comes through Christ for himself and put that life into his immediate and remote relationships. It is to possess and diffuse the spirit of Christ. The third outstanding aspect of the mind of this meeting was the high degree of spiritual unity achieved. The Council does not claim and probably cannot present conclusively the mind of *all* Christians in China. It did, however, know and express its own mind. Moreover it represents, in an advisory or consultative capacity, the great majority of Christians in China. Its achievement, therefore, of such a high degree of spiritual unity is of special significance. It shows the possibility of Christian fellowship on even intricate problems.

#### A CALL TO SEEK CHRIST'S WAY OF LIFE

"In our country to-day, on the one hand, we recognize the fact of widespread political, social, economic and international unrest. On the other hand, we see many who are seeking eagerly for some sure ground of religious faith, either in new movements combining many creeds, or in a revival of China's ancient faiths. We find the Christian Church the subject of attack by the anti-Christian movement and of criticism by the leaders of the Chinese Renaissance; at the same time we feel deeply its inner weakness through low spiritual vitality and its ineffectiveness through lack of united effort. Out of this darkness light arises, for it creates in us a new spirit of humility and patient enquiry. We are called to think freshly in order that we may find the Christ way in our own devotional life, in our attitude towards our fellowmen and in our efforts to serve them. There is but one way



in which to meet the deepest needs of our people and to quicken the life of the Church itself. It is the actual living of the Christ-like life, made possible by *union* with Christ. There is not a single problem of our individual or common life but would be solved if every single Christian had the mind of Christ and lived his life daily. How may we work towards this end? There are many methods used in the various Churches—far too many to deal with in detail. While all may be used, we will but instance four directions in which the National Council may be able to serve the churches. These have come out of our discussions at the Annual Meeting and we present them to you as follows in the hope that they at least may be taken up by the different churches in China.

#### I. *Devotional Approach.*

A. *Bible Study.*—The life of Jesus is recorded in the Bible. When we study it we are to have the definite purpose of finding him in it. For the illiterate we need special means to facilitate their reading and study. For the educated fresh means are needed to quicken interest in the Bible.

B. *Communion with God.*—The purpose of prayer is to bring our life into touch with the life of Jesus Christ and through him into fellowship with the Father. It is not enough to bring specific requests to God—nor even to ask that his will be done in us—we need also to come into mystical union with Him.

#### II. *Family Approach.*

A. The family presents the very finest opportunity for the manifestation of the Christ-life. "He who honours his own parents will honour those of others; he who cares for his own children will care for those of others." Is not this just what Jesus meant when He said, "Thou shalt love thy neighbour as thyself?"

B. The family is the place where Christian education begins. Here too the Christ-like life may be strengthened, and Christian traditions perpetuated.

#### III. *Practical Approach.*

A. The mind of Christ must, through our life, be brought to bear directly on every situation professional, social, institutional and international.

B. The Christ-life involves us also in a continual warfare against the grave social evils of our day, such as the curse of opium.

#### IV. *Personal Approach.*

When we are utterly devoted to the way of Christ and see the living of the Christ-life as the highest aim for any man, we shall, without any special urging, be passing on this inspiration to others. There-

fore every Christian has a share in preaching Christ and introducing the Christian Gospel into the world.

We sincerely hope that all our fellow-workers, irrespective of racial, denominational, theological and institutional differences, will co-operate for the fulfillment of this end. We earnestly pray that God may bless us in this endeavour."

Adopted by the Fourth Annual Meeting of the National Christian Council, October 18, 1926. (This "Call" is still to be edited somewhat. We could not wait for the final copy by reason of lack of time. Editor.)

### CHRISTIANS AND INTERNATIONAL RELATIONSHIPS

"That while the National Christian Council is not in a position to speak officially for the organizations which have combined to bring it into existence; yet after studying closely all the recorded actions of these organizations, we, collectively and as individuals, place on record our conviction.

1. That the Christian Church and Christian Missions should preach the Gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the Republic of China, and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed.

2. That the present treaties between China and foreign Powers should be revised on a basis of freedom and equality.

3. That we are glad of the steps already taken towards this end by the Governments concerned and trust that they may persist in their efforts till satisfactory results have been achieved.

4. That whatever were the historical circumstances which led to the present state of affairs, its speedy remedy is now the joint responsibility of Chinese and foreigners, and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

The Council therefore calls Christians in China of whatever nationality or occupation to a mere fearless following of Christ, whatever the cost, and to cooperation in bringing his Spirit into our international relationships."

Adopted by the National Christian Council at its fourth meeting, October 19th, 1926.

### FELLOWSHIP AND THEOLOGICAL DIFFERENCES

Christian amity and fellowship do, unfortunately, become strained by theological differences. Brotherhood gives place to "conviction." This most frequently occurs *between* denominational or religious groups. But it involves issues that often cut into the life of single denominational groups also and with precisely the same result. Fellowship becomes sluggish. The Presbyterian Church (North) has

had just this experience. To meet it and assure the "purity, peace, unity and progress of the Church," the General Assembly, in 1925, appointed a Special Commission of Fifteen. In May, 1926, this Special Commission presented a unanimous report. Inasmuch as this report bears indirectly upon similar conditions in China it merits brief reference here. Copies of the report may be obtained for fuller reading of Rev. C. E. Patton, Missions Building, Shanghai. The two chief issues in this conflict of convictions are clearly indicated. (1) That of the church authority, in this case, The General Assembly. (2) That of personal liberty. These issues are accompanied by two fears, (1) that for the purity of the faith and, (2) that for the rights of individual liberty. Looked at from the viewpoint of the Constitution of the Church the same two issues appear as, (1) Affirmations of doctrine, and, (2) Christian principles of toleration. These again are accompanied by two complementary *imperatives*, (1) Duties to God and, (2) Christian relationships. The problem is to relate these paired emphases on a basic unity and remove the unrest which is devitalizing fellowship. The causes of this unrest are carefully analyzed. These, briefly stated, are (1) Modern methods of inquiry. (2) Conservative and liberal elements in the Church. (3) Divergent views of Church leaders. (4) Doctrinal and theological issues. (5) Unfair and untrue statements. These latter amount at times to "slander and misrepresentation." These unfair statements are due, in our judgment, to a tongue that moves too quickly, or to ill-balanced convictions. Both of them dam up the sluice-ways of the Spirit of Christ. Such ill-considered statements create more difficulty than the real issues. The main aim of this special commission was to get back to *constitutional* processes. These go back to The Synod which directly represented the local presbyteries. Here emerges still another issue, that of the authority of local presbyteries as over against that of the General Assembly. Most of the historical controversies in this branch of Presbyterianism were, as is indicated in a brief summary, settled. This last one was not. One prominent issue faced by this Special Commission, therefore, was that of *authority*, which came originally from the local presbyteries. To some extent, as is pointed out in the Report, the General Assembly has been delegated authority to decide what is in line with its Confession. But the Report recognizes that differences of interpretation will always exist and advocates a spirit of consideration and toleration thereto as both essential and possible. These differences, the Report states, are not as extreme as some have charged. Now this same spirit of consideration and toleration towards theological differences should be possible also in China. There is, however, one vital difference between the position of the National Christian Council, the only body which in any way represents Christian interests in China, and the General



Assembly. The National Christian Council has never received a shred of authority to adjudicate or arbitrate in any matters of controversy between Christians. Indeed it cannot even raise such questions. Neither can any group connected with it. Under such circumstances Christian fellowship in view of doctrinal differences should be a simpler matter for Christians in China than it is even for this group of Presbyterians. Fellowship above such differences should be possible. When one conceives of his duty to God in a way that cracks his relationship with other Christians there is something awry in his conceptions of both. The inadequacy of such conceptions of *conviction* and *brotherhood* can and should be removed. The Presbyterians could find their leads within their Constitution. The National Christian Council can do likewise. In this latter case, however, the Constitution specifically rules out questions of faith and order. No group may require other groups to accept its authority or its interpretation. Christian fellowship in China, therefore, should not be disturbed by something that does not exist and cannot be created. The National Christian Council, like the Presbyterian Church, is feeling its way in a dazed world. Suspension of judgment and the practise of Christian charity are indispensable to finding solutions to all problems, especially that of Christian belief. It is the duty, so this report concludes, of all to exercise "patience and forbearance" and to refrain "from public expression of hasty or harsh judgments of the motives of brethren whose hearts are fully known only to God."

### A NEW PROGRAMME FOR MISSIONS

The Christian forces are in process of discovering what are the main problems confronting them in attempting to set up the Christian religion throughout the world. At its meeting held in Rättvik, Sweden, July 17-25, 1926, The International Missionary Council outlined these problems as the lines along which its cooperation with international Christian movements should move. These are briefly as follows:—(1) The deepening of the spiritual vitality of Christians through an "experience of sustaining and victorious prayer." (2) Understanding of the relation of the Christian Message to non-Christian faiths through a world-wide inquiry. (3) The enlistment of youth in the discharge of the missionary obligation of the Church. (4) The fuller enlistment of laymen in "the fulfilment of the missionary responsibilities of the Church and in the Christianizing of the impact of western civilization upon that of other peoples." (5) A fresh consideration of "the aim and distinctive contribution" of Christian schools and colleges "in national systems of education" and of the problem of religious education. (6) The development of Christian literature. (7) The relation of indigenous churches to missionaries and Western churches. (8) Concentration "at a few selected points on well-considered and strongly supported experi-



ments designed to make possible a deeper understanding of the forces underlying racial contacts." (9) Special attention to problems due to the development of modern industry in the East, including "the encouragement of experiment in study and action in chosen industrial centers, and the maintainance of fellowship between the churches of the East and of the West in the facing of this issue." In addition the problems of forced labor, the opium traffic and the "Chinese situation" will receive special attention. Two things strike us in connection with this programme. First it joins together the urgency of deepening the Christian's inward spiritual life with the equal necessity of making his outward relationships coincide therewith. Second it offers stirring opportunities for fellowship in cooperative study and mastery of life situations which are international in scope and significance. It is a move towards a working fellowship of the heart and the hand. It contains the nucleus of a new programme for Christian missions. Such a new programme is sorely needed.

#### THE CHANGING CHRISTIAN MIND

We are sometimes told that the RECORDER does not contain the same type of material that it used to, that it does not deal sufficiently with "front line" problems, and has less "spiritual and devotional" material than it used to. These suggestions are always received with appreciation and given most careful consideration. We are glad to know that our friends are thinking about the work and place of the RECORDER. It is not, however, always easy to define the actual difficulty involved. For instance, the majority of the articles we publish are submitted voluntarily, usually with the endorsement of one or more missionaries. Presumably such articles deal with a problem that is in the front line of the writer's mind. Again we have frequently, during recent months, tried to get articles on "devotional and spiritual" topics without success. We should be glad to have our readers send us in suggestions giving both topics and possible writers for articles along the above lines. The Editor has for some time, however, had a feeling that certain changes are emerging in the minds of those who supply the pages of the RECORDER with articles. In order to trace out this feeling he recently studied the RECORDERS for the decades 1902-12 and 1915-25 with a view if possible to analyzing and comparing their contents. He gave up the attempt to analyze them. The subjects treated in both periods were too varied for analysis. It was noted that strictly "devotional and spiritual" topics were not given the most space in either of these decades, though there were perhaps a few more in the earlier than the later one. The Editor did, however, notice what seemed to be a difference of emphasis in the two decades. These, on the suggestion of others, he ventures to pass on. In the earlier decade much space in the RECORDER was given to educational problems. In the later decade comparatively little attention is given to

this problem, especially to its *technical* aspects. The reason is obvious. The Christian Educational Association of China now publishes its own magazine. In looking over the articles on other topics it was noticeable that writers in the earlier decade, mainly missionaries, were much more subjective in their viewpoint than those in the later one. In the earlier period, for instance, there was frequent reference to missionary "rights." Then, as now, missionary writers in the RECORDER expressed themselves on the problem of their political relationships. During the last year the problem has again been forced into the "front line." The majority of Christians in China feel that they must not shirk it. This was made quite clear in the summary of Christian opinions on China's treaty problems as presented to the annual meeting of the National Christian Council. In dealing, also, with China's religious faiths and thought systems unfavorable comparison with Christianity was more prominent in the earlier than the later decade. Missionary writers now say less of their "rights" and more about the necessity of fully manifesting the spirit of Christ in their political as well as religious relationships. They are less subjective. Missionaries in the earlier period wrote with a firm conviction that *all* they had to offer of civilization and religious practices was suited to China. They do not, in general, so write now. The fact of devolution is changing their minds. Many of them do not see so clearly as formerly just what the function of the missionary, the mission and even the church is. There is a larger appreciation of the worthwhile aspects of China's life and culture. The Christian Movement in China is now feeling its way. In the earlier period this way appeared more definite. All this enters into the articles written during the later period under review. One feature of this later decade explains much of the change of emphasis. In the earlier period the Chinese wrote very little in the CHINESE RECORDER. Now they do so very frequently. Like the missionaries, they are inclined to be subjective in turn. They are also feeling their way. Naturally their emphases differ considerably from those of the missionaries who wrote between 1902-12. As a result the emphasis is shifting from "missionary work" in China to that of "Christian work." The 1926 issue of the China "Mission" Year Book becomes the China "Christian" Year Book. The change is significant. Present-day missionaries also are thinking less in terms of something comparatively complete and hence to be substituted for something Chinese almost in its entirety, and much more in terms of adjustment which means changes in what they offer as well as in what the Chinese people have. The modern missionary is therefore thinking more objectively. Until the Chinese Christians are sufficiently articulated to make their leadership effective throughout most of the Christian Church in China this situation will continue.

## Things New and Old

Matt. XIII: 52.

HENRY T. HODGKIN

**I**N the words of this text our Lord lays down a principle of action for His followers. As usual He leaves to them the working out of the principle. He seldom gives detailed instructions and when He does the detail is by way of illuminating illustration rather than a rule to be followed in a mechanical way under all circumstances. If we wish to discover the method of applying these great principles of action we have two directions in which to turn. First, there is our *Lord's own example*. What He did is the finest kind of commentary upon what He said. Second, we have the promise of the *Holy Spirit* to lead us into all truth, to take of the things of Christ and show them unto us. I trust that thus guided we may be able to gain some fresh understanding of how this principle may be applied by ourselves in China to-day.

Let us first examine into the practice of Jesus Christ so far as it bears upon this principle. In Him we have the most perfect illustration, needless to say, of the combination of old and new. Never was there any teacher of men who took his stand more definitely upon the past. Even Confucius, whose counsel was ever to look back, cannot be said to have a deeper reverence for ancient truth. The mind of Jesus was richly stored with the truths of the Bible. In repelling temptation, in expounding the nature of His message, in explaining His own sufferings and death, in the supreme hours of agony on the cross, the words of Scripture sprang instinctively to His lips. For Him there was no question about the revelation of God in the history of the chosen race. His Father had spoken through prophet and psalmist. His word had an authority and power which was one of the bed-rock facts in our Lord's own experience. It was essential for the well-being and the salvation of mankind that the old be brought forth, used, revered, trusted. Not one jot or one tittle was to pass away till all things were accomplished.

So true is it that the teaching of Jesus is rooted in the past and draws inspiration from it that there have been those who claimed that in this teaching we can find nothing really new. It is not necessary here to argue against such an extreme conclusion, but we may pause a moment to remind ourselves how revolutionary Jesus was. Never did critic bring a bolder mind to bear upon ancient truths—at once reverent

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



and bold. "Ye have heard that it was said"—and there follows one of those expressions of God's ways with men as revealed in the Mosaic dispensation. "But I say unto you"—and into this body of truth is injected something so far-reaching, so transcendent in its demand upon men as to leave the old maxim like a craft stranded on the shore when the tide goes out. "An eye for an eye and a tooth for a tooth"—the principle of justice which restrains a man from exacting the terrible vengeance leading to ever greater aggravations of the original wrong—how completely out-of-date it is made by the gospel of forgiveness and forbearance which Christ announced and lived out among men! The carefully guarded rules of divorce—how useless they seem when we have heard and responded to the Gospel conception of relations between man and wife!

And when we think of our Lord Himself the element of startling newness almost takes our breath away. That a man who lived among men, a carpenter, a loyal son, a friendly neighbor, should be the express image of the Godhead bodily, that were a wonder unheard of to the Jews of His time,—a novelty that actually amounted for many of them to a blasphemy—for was it not the crime for which he was committed, that "He made Himself equal to God"?

So we see in Jesus this unusual phenomenon—one who was a fearless reformer, the prophet of a new order, filled with the sense that God, through Him, was giving to the world what it had never had before—and yet reverent towards the past, determined to preserve its rich values, frankly basing His own supreme and new appeal upon them. And when it came to the crisis of His life what happened? The representatives of the old orders saw in Him a revolutionary who seemed to threaten the very foundations of their world, and the eager forward-looking spirits out to break with Rome and to bring violently into being the new order saw in Him one who could never lead them because He had too great a respect for the past. Pharisee and Zealot alike saw in Him a threat to their hopes. "Chiu P'ai" and "Shin P'ai" (Old and New Sects) combined to get rid of Him. Taking the true course he seemed to satisfy none but a tiny following. "We piped unto you and ye did not dance: we mourned unto you and ye have not lamented."

What does this mean for the Church of Christ to-day? The tendency of the human mind is to go to extremes, either to be so impatient with the past and its restraints as to become an iconoclast, destroying ancient landmarks, challenging all ancient maxims, giving a welcome only to what is new or even bizarre; or on the other hand to be so jealous for the old that any innovation is feared, any new expression is under suspicion, only well-tried truths expressed in well-worn phrases are to be trusted as guides for the future.



Now the Church of Christ, if it is to apply this principle of our Lord's, may do neither of these things. She is called to tread a middle path, but this path is not the unadventurous way of never taking any risk. It is not the middle path in the valley between the crests of two great ranges; it is the path along the crest where a false step in either direction may result in disaster. Such is the Golden Mean in the teaching and practice of our Lord.

For the Church must ever assert the validity and power of the old, that which has been the means of grace for millions, and at the same time she must face without fear the demands of each new age, seeking to draw from the treasure-house of God's inexhaustible truth things new as well as old.

What is the old which cannot be discarded? It includes all the great essentials of the Gospel and if any man preach another let him be anathema. It includes the revelation of God's purity and love in the person of His own Son, the redemption He has wrought for us on Calvary, the power of the endless life which He lives and which He transmits to those who trust in Him. It is a Gospel that saves men from the guilt and power of sin, that brings them into the victorious life of faith, that leads them out into self-denying service, that brings them to the end of life with a triumphant confidence that death itself is vanquished and becomes merely the entrance into the larger life. What a vast field of thought, emotion, action, is covered by the old gospel! The church which surrenders it cannot win the world either in this or any other day. However much it may seek to understand and sympathize with the problems and heart-searchings of a new age it will be powerless unless its message is the old message of salvation through Christ, unless it leads men to conviction of sin and conversion of heart. From the rich treasure-house of its past experience it brings forth things old and tried which are eternally true, for God has spoken them and His word can never pass away.

It is not less true that the Church which follows Christ must bring forth things new. We have not, of course, a new message in at all the same sense as had Christ. His gift is unique, never to be surpassed or equalled, the central point of human history. But it is He Himself who has told us that the disciples of His Kingdom will bring forth new things, that the Spirit will tell things which He could not tell during His earthly life. What are they? We may distinguish three directions in which new things may be expected.

First let us remember that we are living in a world that is in many important respects very different from that in which our Lord lived. The social life of our time is immensely complex. Industrialism has forced upon us problems not even on the horizon but two centuries ago, still less two milleniums. The organization of States, the problems of

citizens, of voters, of members of groups within the state—many of these are of very recent origin. Modern warfare is something very different in its incidence and methods from anything known to the early Church. Our international life presents a hundred intricate problems. What does it mean to be a Christian in the world of to-day? In the China of to-day? Where do the principles of Jesus touch extraterritoriality, the League of Nations, Communism, the strike, the city slums, the sweated worker, the child-labourer? These new problems demand solution. If the Church cannot find a Christian one there are others to come forward with solutions (so-called) framed by selfishness, class-interest, race prejudice, greed, materialism, cynicism. The true word may be given as a Church guided by the living Spirit dares to meet the needs of our common life. Who will say that a new word was not given forth with power when the Christian forces dared to apply the principles of Christ to slavery? It was God's word fresh and living and its moral and spiritual force cleansed a part of human society. We need then *new applications* of the principles of Jesus, and the disciple of the Kingdom will not fail to bring them forth even if it means fierce opposition and much misunderstanding.

The second place where the new word is needed is in the field of thought. Many new conceptions of life and of the universe have been opened up since our Lord lived among men. In not a few cases the words in which truth has been enshrined have come to have new meaning. We see the world itself to-day in a very different light since we know that it circles round the sun instead of imagining that sun and stars alike circled around our little planet. Every age may be said to have its own language. Perhaps this is more true of our own than of any previous one. This throws upon the Church the necessity of speaking in a new way to each generation. New truths are discovered and we have to face boldly their effect upon the method of our presenting old truth. In fact it may be that the expression of an eternal truth becomes, in the course of time, so identified with the truth itself that many fear that the latter will be lost if the expression is discarded. The danger is evident enough. Old truths may be lost sight of temporarily. New truths may be only half truths. The expressions first tried may be crude and misleading and may have to be discarded later. But the dangers should not be allowed to block the path. If we go forward bravely we may find them like the lions in the path of the pilgrim—chained and impotent. He who hesitates is lost. The way of the mountain crest calls us.

New occasions teach new duties: time makes ancient good uncouth,  
They must upward still and onward who would keep abreast with truth;  
Lo, before us gleam her camp fires! We ourselves must pilgrims be,  
Launch our Mayflower, and steer boldly through the desperate wintry sea.  
Nor attempt the future's portals with the past's blood-rusted key.

There is no true safety to be found in side-stepping this issue. To rest in the old alone is not enough. The Church is called to bring forth *new expressions* of the faith that is in her.

There is a third direction still more worthy of our thought, where the call to bring forth new things is imperative indeed. There are those who seem to think that one or two great transforming experiences are enough to last throughout their lives. Because they know God's call and responded once they have a message to be repeated times without number. In the same way there is a tendency for churches to live on and in their past. That past may be filled with amazing proofs of God's grace to our forefathers. The birth of Methodism or Quakerism or Independency, let us say, is a story full of stimulus and encouragement. We do well to go back to the early days and draw inspiration therefrom. But we do ill indeed to stop there. Martin Luther, John Calvin, John Knox, the Wesleys, George Fox—these are great names, but they would be the first to insist that in each age the Church needs fresh experience of God's grace and power—that she cannot live on her past, however glorious. New experiences mean new adventures of faith, new risks undertaken for Christ's dear sake. So the call again to the Church of today is to bring forth things new—*new experiences*, to make new experiments in Christian living, to take the great way where danger calls or duty and to be never wanting there. The Church that cannot bring forth new things is scarcely less impotent to win the world than is the Church which discards old things as necessarily effete.

Human history shows the swing of the pendulum from emphasis on the old to adventures in the new. In any group of people like ourselves there are sure to be those who tend to one or other of these extremes. My closing thought is just this, the Kingdom of God needs us all. Neither can say to the other "I have no need of thee." We need patience with one another and above all to cut out contempt of the old and distrust of the new—and every root of bitterness. With loyalty—absolute and unswerving—to Him whom we all acknowledge as Lord and Saviour Divine, can we not welcome one another's contributions, and so be true disciples of the Kingdom here?

For the sake of China who with all her present divisions nevertheless presents us with a magnificent and impressive sight of a deep unity in culture, in family ties, in the common thought and life of the multitude, let us keep together. For the sake of the Church which in order to make its witness in the world complete must ever bring forth things new and old, let us keep together. For the sake of Christ, who, whatever parties there may be in His church, *cannot* be divided and who claims us all, let us keep together. If there is one thing more than another which rests day and night upon my heart it is the injury we should do to this land of our adoption if through our



partial views of truth, through our prejudices or our mistaken zeal for God, through lack of love and brotherliness, through unworthy timidity or arrogant scorn of others, we rend the seamless robe of Christ our Master and crucify Him afresh in the eyes of our Chinese brethren and sisters. Oh let us go forth this year baptized afresh by a new experience of the old Gospel of the love of God in Christ to serve Him as one with all our differences, one because He has redeemed us all and commissioned each to be a disciple of His Kingdom.

## A Study of the Teachings of Sun Yat Sen by King Chu

(孫中山先生學說的研究 朱經農著)

(Translated from *The Eastern Miscellany*, April, 1925).

FRANK R. MILLICAN

[There has been very much uncertainty as to what is meant by Dr. Sun Yat Sen's "Three Principles of the People" (三民主義). Recent events have brought these principles into such prominence that a statement of Dr. Sun's principles seems timely. The following is a translation of a clear statement made by Mr. Chu, formerly of The National University, Peking and now of Kuang Hua University. As this article was written by a Chinese for the Chinese it has seemed wise to retain in the translation the form of direct address used by the author.]

**D**R. Sun Yat Sen, because of forty years devoted to the cause of a people's revolution, has won the title of revolutionary leader. However, revolution was only one method which he used. His whole life motive was constructive. Over twenty years ago when he organized in Tokyo, Japan, the Tung Meng Hwei (同盟會) he set forth as a guiding platform the "Three Principles of the People" (三民主義). The object of the Three Principles is not destructive but constructive. According to his own statement the object of the "Principle of People's Nationalism" (民族主義) is to hasten the attainment of international equality by the Chinese nation. The object of the "Principle of People's Sovereignty" (民權主義) is to hasten the attainment of equality in government. The object of the "Principle of People's Livelihood" (民生主義) is to hasten the attainment of economic equality. These are all constructive propositions. Revolution is only a means to these ends.

### I. THE MEANING OF PEOPLE'S NATIONALISM (民生主義的意義).

The Principle of People's Nationalism has much in common with (what is commonly called) nationalism, but Dr. Sun was unwilling to call his principle by the term nationalism, (國家主義). He pointed out the difference between a people (民族) and an empire (國家).



He said, "A people is a group naturally associated together by right (王道), an empire is a group held together by might (霸道)." Right is in accordance with nature, might represents a group held together by force. For instance the British Empire is an empire including numerous peoples who have been united by force rather than by mutual consent. At present the British Empire's possessions are spread all over the world. So the British have a saying that "The sun never sets on British soil." But there is almost no part of these vast possessions of the British Empire which has not been taken by force. Empires are always created by force while peoples develop naturally and without force. This is the reason Dr. Sun advocated People's Nationalism instead of nationalism. Dr. Sun advocated the "Self-determination of Peoples (民族自決)." He said, "Wilson advocated the overthrow of the power of Germany so that all smaller and weaker peoples might in the future have the opportunity of self-government. . . . Thus he united all the oppressed peoples of Europe and Asia in the effort to crush the Central Powers. After the war, England, France, and Italy recognized that Wilson's proposals for the liberation of peoples were too much at variance with the designs of imperialism, so when it came to the time for discussing peace they used all kinds of methods to sidetrack Wilson's proposals. The outcome was that the weaker peoples instead of securing self-determination were brought under even greater oppression than before. Several tens of the smaller and weaker peoples were tremendously awakened to the fact that the promises of self-determination by the powers was all a deception. So by independent action they alike asserted their right to self-determination." He also said, "The people of Russia have come to a new awakening. . . . Since they wanted to throw off their sufferings it was necessary to do away with imperialism and advocate the self-determination of peoples. The Russian plan and Wilson's plan are by chance similar. They both advocate that the weaker and smaller peoples of the earth should have the right to self-determination and freedom. . . . Then the weaker peoples all approved and came forward to seek self-determination." I think that Dr. Sun's manifest sympathy for Russia was only on this point of self-determination of peoples.

Dr. Sun warned us seriously. He said, "We oppressed peoples must first regain our status of national freedom and equality before we will be prepared to talk about internationalism. . . . If we want to promote internationalism it is necessary for us to first establish nationalism along the lines of peoples. Internationalism is truly rooted in this People's Nationalism. . . . If we neglect People's Nationalism and set out to advocate internationalism. . . . this is a basic inversion." Those of us who have read Dr. Sun's "Plans for Industrial Development (實業計畫)" know that he did not oppose cooperation with other nations.

But if we want to cooperate with other nations we must first secure our own national rights. If we throw away national rights and cooperate with others we become slaves and subject to the direction of others. What cooperation is there in this? We can never approve of this. It is for this reason that those who advocate People's Nationalism, on the one hand advocate open diplomacy in order to decrease international friction, and on the other hand, advocate the self-determination of peoples. . . not the destruction of the nation.

Dr. Sun warns us that we do not want to be too optimistic. Some people "think that, since China has already passed through many calamities and has not yet perished, no matter what disaster she meets she cannot perish. This type of talk. . . is not correct." "In the future if the Chinese nation should suffer only from natural disasters, it might continue for a hundred years. If she suffers from governmental and economic oppressions as well, she will find it difficult to survive for ten years. For this reason the next ten years mean life or death for China. . . . If we cannot free ourselves from governmental and economic oppression, our nation will be obliterated by the powers. If it should not thus be entirely destroyed, it would be gradually brought to an end by natural processes." "From the standpoint of military power there is no country but what could destroy China. . . The reason why China has been able to persist to the present time is not that China herself has had strength to resist, it is because the powers have been unwilling to give way to each other and thus have maintained a balance." "To thus rely solely upon others and not on ourselves is hopeless." "There are two ways of destroying another country; one is by military force, the other is by diplomacy. The powers have given much thought to finding a method of destroying the Chinese nation. In any future plans it will not be necessary to use armies and navies, it will only be necessary to use a sheet of paper and a pen to sign an agreement for the destruction of the Chinese nation. The former partition of Poland is a good example of this."

There are two ways in which Dr. Sun would employ People's Nationalism to save the nation. The first is positive, that is, stirring up the spirit of the people to seek for a solution of the questions of the people's rights and the people's livelihood in order that they may compete with foreign countries. The second is negative, that is, if the powers do not treat us on an equality we may refuse to cooperate with them in order to reduce the activities of imperialism.

The most important thing in arousing the spirit of our people is to restore the ancient virtues of China. Up to the present we have not forgotten these virtues. First among these come loyalty and filial piety (忠孝), then humanity and love (仁愛), then sincerity and righteousness (信義), then peace and harmony (平和). Dr. Sun

recognized that the spirit of the people depends on these virtues and that rather than give them up it is fitting to give all one's strength to their development. He believed that loyalty and filial piety cannot be dispensed with. This term loyalty does not refer alone to loyalty to the prince. We must be loyal in our affairs, loyal to the nation, and loyal to the people. The Emperor may be removed but loyalty cannot be dispensed with. "China also has much to say about filial piety. . . The term filial piety in the Filial Piety Classic (孝經) is very inclusive. None of the civilized nations of the earth have emphasized filial piety as China has. So filial piety is even more indispensable." Dr. Sun makes the assertion that "if the people of a nation put the fullest possible emphasis on filial piety the nation will naturally become strong." "Humanity and love are also important Chinese virtues. In ancient times they had the phrase, "Love the people as sons (愛民如子)," and also the phrase, "Treat the people with humanity and have a love for things (仁民愛物)." So they used the word love to indicate the (proper) attitude toward everything. . . But the Chinese have not given real expression to humanity and love so much as foreign people have. However, humanity and love are ancient virtues of China so in learning from foreign countries we only need to learn how to put these into practise as they do." "With reference to sincerity and righteousness. . . the Chinese are far ahead of foreign peoples. Chinese in their business dealings do not need a written contract. The greatest of confidence is established by only a verbal guarantee." "China especially has the highest type of virtue in its love of peace and harmony. . . The nations talk of peace because of fear. They are forced to do so. The age long love of peace and harmony by the Chinese has arisen out of their own nature. With reference to the individual they emphasize humility and a disposition to yield, in government they avoid, as far as possible, the taking of life." "These special virtues represent the spirit of our people. . . We must encourage and extend these and then we may regain the proper standing for our people."

Dr. Sun not only advocated the revival of the former virtues of China he also paid special attention to and emphasized China's former intelligence and strength. He pointed to the hanging bridges of Tibet as evidence of the ability of the Chinese. But he recognized that after we have restored the best of our own nation we must take over the best from foreign countries. He said, "If we do not learn the best the foreign countries have to teach we shall still fall behind. . . The outstanding feature of foreign countries is their knowledge of science. They have been investigating it for two or three hundred years, but it is only within the last fifty years that science has made such marvelous progress. It is because of this progress in science that human



strength is able to make such marvelous use of natural forces." This view of his is far superior to the contention that "science is bankrupt."

To summarize, Dr. Sun's advocacy of People's Nationalism includes, (1) hastening the international equality of China, (2) the opportunity for self-determination on the part of the smaller and weaker peoples, (3) the cultivation of the ancient virtues, intelligence, and strength, in order to support the spirit of independence, and (4) choosing the best in foreign countries to supply what we lack in order that we may be a constantly progressing people.

## II. THE MEANING OF PEOPLE'S SOVEREIGNTY (民權主義的意義).

Dr. Sun's own definition of People's Sovereignty is this. "Government by the people is People's Sovereignty." People's Sovereignty, he said, is what Lincoln, the American president, called government "of the people, by the people, and for the people." People's Sovereignty involves the four powers of the Swiss people, namely, election, recall, initiative, and referendum. "Foreign scholars constantly use the term democracy to mean liberty. . . What the people of Europe and America have been struggling for during the last two or three hundred years is this liberty. . . Thus democracy has flourished." "Formerly the people of Europe suffered for want of liberty. When they could bear it no longer they rose up with one mind to struggle for liberty. When they had gained their liberty democracy ensued." "If in China we advocate liberty the people do not understand because they have not passed through this kind of oppression." The Chinese people have had very great liberty. To talk to a Chinese about how to obtain liberty is "like talking to a wild tribesman of Kuangsi about how to become wealthy." "Chinese students have got the idea of liberty, and, not having any place to use it, they have applied it within the schools. Thus they have caused many student disturbances under the attractive title of "Struggle for Liberty." Liberty to the European and American has strict limitations. . . But when the modern student of China talks of liberty he breaks over all limitations." Dr. Sun meant that we should now strive to regain our national freedom rather than to indulge in lawless personal liberty. For if all men strove for the fullest extent of personal freedom our nation would become like scattered sand rather than a people with a spirit of group solidarity. This fundamental distinction must be made.

Dr. Sun said, "People's Sovereignty emphasizes the equality of the people in government." "The chief purpose of revolution is to do away with man made inequalities." By no means is it to suppress natural talent and to bring human intelligence down to a water level. He has clearly told us that "since the natural intelligence and ability of men is



different their accomplishments must be different. . . . If we disregard the natural intelligence and ability of each individual. . . and force all down to an even level the world will not progress and civilization will go backward. . . We advocate the sovereignty of the people and equality. . . in order that the people may have equality in government." "It is now over one hundred years since the revolutions in which the American and French people obtained equality. . . and many defects have crept in." "They have thought of equality in too stupid a manner." "We in our modern revolution need not traverse the tracks in which they were mistaken." "Equality which man is able to create is only equality in government." He further said that if we wish to "rectify the inequalities among men" "then all men must make service rather than self-aggrandizement their goal. Those who have the greater ability and intelligence must according to their ability serve and bring happiness to their millions. Those with slightly less ability should according to their ability serve and bring happiness to their thousands. . . . Those who have no special ability or intelligence should serve and bring happiness to one man. If all will do this way, even though the intelligence and ability of men are not equal, the spirit of service and the virtues will increase until we will realize equality. This is the true meaning of equality."

Dr. Sun warned us that we should avoid the mistakes made by the French. He said, "In the time of the French Revolution the people asserting their full power rejected their leaders. Having killed off the intelligent and able rulers there remained only a group of passionate followers. This group of passionate followers had no clear discrimination in affairs and so were easily used by others. The whole nation was without ears and eyes so that when any affair arose the people did not know who was right and who was wrong. So no matter who stirred them up they blindly followed. This type of condition is extremely dangerous." On reading these words of Dr. Sun we are reminded of those officials and scholars who have taken advantage of this tendency on the part of the masses to blindly follow in order to do all kinds of things to upset order and to defame the character of their opponents.

Dr. Sun has made a new contribution to the study of government. He urges us to make a distinction between power and ability. (權與能分別清楚). He used A Teo (阿斗) and Chu Keh Liang (諸葛亮) of the Three Kingdoms as an illustration. He said, "Chu Keh Liang had ability but no power. A Teo had power but no ability. Although A Teo had no ability he entrusted all his governmental affairs to Chu Keh Liang. As Chu Keh Liang had unusual ability he was able to establish a very good government in Si Shuh (Szechuen)." "Now in a democracy the people are the masters, so the four hundred

millions of people have great power. . . These four hundred millions are like A Teo." They ought to entrust the government to a capable Chu Keh Liang. Now from the time that nations have put into practise democratic forms of government the efficiency of the governments has decreased because the people have feared that when governments developed ability they would be uncontrollable by the people. If the people take this attitude towards the government it will be greatly handicapped in its actions. Dr. Sun has said, "If a distinction between ability and power is not made the attitude of the people toward the government cannot be rectified." He used the automobile as an illustration. The people are the owners and the government is the chauffeur. The chauffeur has ability but no power, while the owner has power but no ability. "The owner who has power but no skill must rely on the skilled expert driver to drive for him. It is the same way with a democracy." On the basis of this distinction Dr. Sun separates governmental power and ruling authority as follows:—

Governmental power (政權).      Ruling authority (治權).

- |                       |                                       |
|-----------------------|---------------------------------------|
| 1. Election.<br>選舉權   | 1. Judicial.<br>司法權                   |
| 2. Recall.<br>罷免權     | 2. Legislative.<br>立法權                |
| 3. Initiative.<br>創制權 | 3. Executive.<br>行政權                  |
| 4. Referendum.<br>複決權 | 4. Examination (for position).<br>考試權 |
|                       | 5. Censorship.<br>監察權                 |

Governmental power should be in the hands of the people but ruling should be entrusted to the government. These four governmental powers are already in vogue in Switzerland. The student of government is probably already familiar with them so it will not be necessary to explain them in detail. What may need explanation perhaps are the five kinds of ruling authority, or, in other words, the five constitutional powers (五權憲法). The first three, namely, the executive, the legislative, and the judicial are easily understood so it will not be necessary to explain them. Perhaps some are uncertain about the other two. The fact is that independent examinations for official position are an old custom in China. The fault with the old examination system was not in the manner of examination but in the subject content of the examinations. In the olden days when scholars were selected on the basis of the eight-legged essay they were not examined in what they were to use and they did not use the things

in which they were examined. Thus evils arose. If they had been examined in the knowledge and skill which they were to use and candidates had been chosen and given appointments according to their ability there would have been nothing wrong with it. The present-day Civil Service examinations of England and America are modeled after the old Chinese system and are very satisfactory. If the Chinese government wishes to abolish favoritism and select men according to their ability in order to use talent where it belongs the examinations must be independent (of political control). With reference to power of inspection, the former Censorship, there are many benefits to be derived from the plan of investing this power of accusation in an independent organization which shall not be subject to political control. If the ruling authority is distributed according to these five divisions the power of the executive and the legislative will be very much reduced. To sum up, People's Sovereignty (Democracy) seeks equality in government for all the people. The governmental power belongs to the people but the function of ruling is entrusted to the government. Thus the five constitutional powers will be put into practise and a government by all the people will be established.

### III. THE MEANING OF PEOPLE'S LIVELIHOOD (民生主義的意義).

Dr. Sun said that the term People's Livelihood (民生) has long been in vogue in China. When applied to social economics it has a wide meaning. In brief, People's Livelihood refers to "the maintenance of the social order, the means of livelihood of the people, and the life of the masses (社會的生存國民的生計羣衆的生命)." People's Livelihood is very much like one type of Socialism. But there are several reasons why Dr. Sun was not willing to use the term Socialism (社會主義). First, the original meaning of the term Socialism is very confusing and leads to misunderstanding. Foreign people have a saying that "there are fifty-seven varieties of Socialism, and after all we do not know which variety is the genuine one." Because of the uncertainty in the meaning of the name, Socialism has had much internal strife and has become divided into many factions. Internal strife has been fiercer than outside opposition so the problems of society still remain unsolved. The real field of Socialism is to study the problems of social economics and human welfare, that is, the problem of the means of livelihood for the people. So the prime object in using the term People's Livelihood instead of Socialism is to clarify the basic issues and reveal the true nature of the problem. Second, although Dr. Sun has great respect for Marx, the prophet of Socialism, yet he severely criticised the Marxian theories. He pointed out in the words of Williams (?), an American scholar, that "Marx



was wrong in making materialism the heart of history. The social problem is the heart of history, and the heart of the social problem is the maintenance of life. . . ." Dr. Sun held that this explanation by this American scholar corresponded to People's Livelihood (民生主義). That is to say, "The life of the people is the heart of social progress, and social progress is the heart of history, therefore, the heart of history is the life of the people and not materialism." From this standpoint there are some basic differences between People's Livelihood and Socialism. Third, Dr. Sun strenuously attacked Marx's economic theory. He said, "Marx thought that the surplus wealth of the capitalist was all wrung from the toil of the laborers. He gave all credit for production to the laborers to the exclusion of all other kinds of valuable contributions to society." Dr. Sun used the earnings of a cotton mill to illustrate. He said that if a cotton mill wished to earn money it must turn out a good product. Production depends on raw material so we must give part of the credit to the agriculturalists who study methods of planting and selection of seed as well as to the toiling farmers. In the spinning of thread it is necessary to have machinery. The type of machinery used affects the quality of the product. So we must give the machinist part of the credit for the output of the mill. The marketing of yarn is dependent upon transportation and business so it is necessary to give part of the credit to those who handle transportation and distribution. Then further the ease of distribution depends upon the wants of the consuming public. From this analysis we see that the earning of profit by a mill does not all depend on the mill workmen. So it is very clear that if a mill makes a profit it is not right to give all the credit to the laborers. This is one place where the advocates of People's Livelihood and the advocates of Socialism cannot entirely agree. Fourth, Dr. Sun used the conditions in Ford's automobile factory as evidence of the errors of the Marxian theory. He said, "Marx said that the capitalists try to increase the working hours of the workmen, but Ford is actually reducing the number of working hours. Marx said that the capitalists try to decrease wages, but Ford is really increasing wages. Marx said that the capitalists try to raise the price of their products, but Ford has lowered the price of his products. Marx was not aware of this opposite attitude so his theories are wrong." Dr. Sun positively asserts that "Marx's theory that class strife is the basis of progress. . . is putting the effect for the cause . . . is a confusion of basic principles." From the above four statements we see that even though Dr. Sun constantly discussed People's Livelihood and Socialism yet he recognized a great difference in their real nature.

What then are the practical features of the doctrine of People's Livelihood? Dr. Sun gives two. The first is the prevention of land

monopoly, (平均地權), the second is the limitation of capital (節制資本). When people hear talk about prevention of land monopoly (平均地權 literally, even distribution of land) they are apt to get frightened and to think that it is a plan to do away with private ownership of property. In reality this is not what is planned. What is called, "Even Distribution of Land," means, first, that the government shall receive taxes according to the value of the land, and, second, the government shall have the right to purchase land at its evaluated price. The land tax would not be very high, only at the rate of one to one hundred. Land valued at one-hundred dollars would pay a tax of one dollar. Land worth a hundred thousand dollars would be liable to a tax of one thousand dollars. The price of the land would be fixed and reported by the owner. If the owner, wishing to avoid taxes, should put a value of a thousand dollars on land worth ten thousand the government would have the right to purchase his property at the price fixed by himself. If the owner should want to make money from the government by asking ten thousand dollars for land worth one thousand, the government could refuse to purchase and could tax the land at the inflated rate. Thus the owner would not dare to evaluate his land too high or too low. But there is one point to which we want to give special attention. If, after the original evaluation, the value of land should increase the increment would go to the public. Increase in land value is due to changes in environment or to the development of industrial and commercial enterprises and not to any merit on the part of the owner, so he should not be entitled to this unearned increment and the blessings it would bring. So the term even distribution of land does not mean the taking away of land from its owner but only the prevention of the receipt of unearned increase.

Limitation of capital falls under two heads. The first is the limitation of private capital, the second, the expansion of national wealth. Dr. Sun recognized that the present income tax of foreign countries is one way of limiting private capital. But the charging of income taxes alone cannot solve the problem of the people's livelihood. Therefore it is necessary to work toward state capitalism. Dr. Sun has a long article on "Plans for Industrial Development (實業計畫)" dealing in great detail with problems of increase in transportation, of opening mines, and of the extension of industry but I will not go into these here. To summarize in one sentence, People's Livelihood corrects the theories in Marxianism and offers a solution of the problem of livelihood in the hope of bringing about economic equality.

#### IV. "EASY TO PERFORM BUT DIFFICULT TO UNDERSTAND," AND OTHER TEACHINGS, (「行易知難」及其他學說).

Dr. Sun had great doubt about the truth of the ancient saying that "to understand is not difficult but to perform is difficult (行易

知難)." After years of study he concluded that to perform is easy but to understand is difficult. He advanced many facts to prove the truth of his position. For instance, in the construction of a building the preparation of maps and plans fall to the architect while the laying of the walls and the erection of the frame is done by the builders. The architects are the ones who must know while the builders do the work. It is self-evident which is easier and which is more difficult. As there is nothing difficult to understand about this I will not go into detail.

Dr. Sun opposed the idea of a federation of provinces in China. He said that many thought that the wealth and power of America was due to a federation of the states and that if China wished to become strong she also should form a federation of provinces. This is a mistaken view. "America did not become strong and wealthy because of independent and self-governing states but rather because of the union of the states. China originally was united and she should not now separate. China's present lack of unity is only a temporary state of confusion. . . By no means should the federation idea be put forward as a defense for the sectional strife of the militarists." I am conscious that this view may stir up much discussion.

In concluding I wish to add a few words. Dr. Sun's attitude towards Christian schools was not in accord with a certain type of modern thought in our country. He said, "The establishment of schools and conducting of hospitals in China by foreigners. . . all is in order to give practical expression to love (外國人在中國設立學校開辦醫院...都是爲實行仁愛的)." If this had been said by the ordinary man it certainly would have stirred up endless opposition. Perhaps Dr. Sun's idea was that besides the government schools in a country there is a place for many private schools for the purpose of experimentation.

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## The Christian and China's Cross-World Puzzle

Matthew ix, 35-38

J. F. KRUEGER

**W**HEN I left the United States the cross-word puzzle craze had reached the fever point. The thoughtful looking gentleman on the train, gazing into space, his brow wrinkled, his pencil poised, was not a philosopher or a college professor, but a cross-word puzzle fan. Christmas shopping ceased to be a problem, for with a sigh of satisfaction the difficult task was solved by writing after the name of father or mother, brother or sister, uncle or aunt, the magic



words.—“cross-word puzzle book.” Old Noah Webster came to rival in popularity Montgomery Ward and Co.'s catalogue.

In China the cross-word puzzle has been forced into the background by a far more fascinating—but at the same time far more difficult—problem: *The Cross-World Puzzle*. One does not need to be a careful student of affairs in the Middle Kingdom to realize that the situation, to say the very least, is extremely serious. The merchant as well as the missionary, men who have spent decades in China, agree, that the confusion in this country is greater than it has been at any time since the Boxer rebellion and that, unless a satisfactory solution is found, we shall be faced by a period of storm and stress unequalled in the history of China. The beautiful prayer of the emperor Ching in the Odes is in these days reverently repeated by many thoughtful, deeply troubled Chinese people:—

“Even as a little child am I,  
On whom has fallen the perplexed affairs  
Of this unsettled state. High loneliness  
And sorrow are my portion. Thou great Father,  
Thou kingly pattern of parental awe,  
Whose mind forever in the courts beheld,  
Roaming, the royal image of thy sire,  
Night long and day long, I—the little child—  
Will so be reverent.”

And then the closing words containing the touching prayer:—

“O great  
And gracious Father, hear and condescend  
To guard, to cherish, to enlighten me.”

The Christian in China humbly folds his hands and utters the petition of the Psalmist: “In Thee, O Lord, do I put my trust: Let me never be put to confusion. Deliver me in Thy righteousness, and cause me to escape: Incline Thine ear unto me and save me.” (Psalm 71, 1-2). As the heart of the divine Master many centuries ago was moved with compassion, because his chosen people were scattered abroad as sheep not having a shepherd, thus our hearts are moved with compassion, because the Chinese people seem scattered abroad as sheep not having a shepherd.

It would be presumptuous for one who has been in China only a short time to attempt to give a detailed description of the cross-world puzzle by which we are confronted in this country at the present time. I do feel, however, that the words in the Odes, which refer to conditions in China nine centuries before the birth of Christ, seem to apply with equal force to the period of Chinese history through which we are now passing:

"Heaven is sending down death and disorder,  
And has put an end to our king.  
It is sending down the devourers of the grain,  
So that the husbandry is all in evil case.  
All is in peril and going to ruin,  
I have no strength to do anything,  
And think of the Power in the azure vault."

Allow me to emphasize this idea by telling a stirring story which is related by a modern French novelist. A train is just leaving the station. The cars are crowded with people who are returning from a carnival. Many of them are under the influence of intoxicating liquor. Cursing, laughing and swearing are heard everywhere. But the passengers pay no attention to the danger by which they are confronted. Yonder on the engine the fireman and the engineer have commenced to quarrel. They talk back and forth, soon their conversation becomes more heated, finally they seize one another, they wrestle with each other, and suddenly both of them fall from the engine to the ground. On and on thunders the train past stations, through tunnels, over bridges, on and on, to certain destruction!

Is not this a picture of conditions in this country that looms up when we look into the *political* life of this nation; when we know that the term, the Republic of China, is merely a glittering, empty phrase; when we see the war lords taking the place of the dethroned Son of Heaven, playing a game of military chess and using the people of China as pawns?

Or take the *economic* life of China. Chinese, as well as foreign business men, tell us that business is bad and we see advancing and retreating armies which squeeze the very life blood out of a long-suffering, patient people.

Let us meditate, also, upon the *religious* life of the nation. When we read pamphlets issued by the Anti-Christian Movement containing statements like these with regard to the person of Jesus: "The historical Jesus was a man of no influence and made no impression whatever on the world. . . We regret that we have to apply the following remarks to the Jesus of the New Testament which is believed by the Protestants and Catholics alike. Jesus was a hypocritical, selfish, narrow minded, easily provoked man, with a strong desire for revenge. What can we expect from such a man?" When we see not only the rejection of Christianity on the part of millions, but when we behold absolute indifference toward any religious ideas on the part of other millions, so that a careful observer of affairs in China a few days since spoke of the sad spectacle of an atheistic Confucianism, the grossest materialism, springing up in China. What can we think?

Truly, the people are scattered abroad as sheep—and ah, the tragedy of it, scattered abroad as sheep not having a shepherd. All agree on

the fact, that there is no great national leader to guide the nation, that the millions of China are, without the guiding hand of an engineer, rushing on and on to certain destruction.

However the recognition of the cross-world puzzle alone would be of very little value, unless we are able to suggest a solution. As a matter of fact a great many different solutions are being offered. But unfortunately many of them involuntarily remind one of the pet monkey, who endeavored to kill a fly on the forehead of its sleeping master by hurling a large stone at it. The remedy is worse than the disease. There are too many people who take a hysterical view of the present situation, and who present man-made solutions.

One group of people is very frank in stating that in its opinion the Chinese people will never be able to settle the chaotic conditions in their country, that other nations will be compelled to step in to accomplish this task for them: that western nations should agree on a policy, and should carry out this policy. Personally I feel that the *gunboat* policy, the policy of armed intervention, never has settled any great question permanently, nor will it ever do so. It is like placing fuel on a bed of burning coals. For a time the fire may be suppressed, but it will continue to smoulder and eventually the flames will burst forth with renewed fury. We can see the final results of this policy in the conditions at Canton, in fact in the entire situation by which we are confronted. The sooner the nations of the world realize the fact that a great nation will never submit to the solution of the problem by might, the better it will be for all concerned.

There is a group of missionaries which is convinced of the fact, that the present period of unrest indicates plainly, that the task of the missionary is completed, that he might just as well go home, and entrust the work of propagating the gospel in this country to the native Christians. I must frankly confess that the one fact which made the deepest impression on me, though I have been in this country only a few months, is the pessimistic spirit manifested by many missionaries. The church which I have the honor to represent, the United Lutheran Church in America, has just a little over a year ago entered the Holy Land of China, the Shantung province, by taking over the work which was formerly carried on by the Berlin Missionary Society. On the very first Sunday which the newly arrived missionaries of the American Lutheran Mission spent in Tsingtao, they were welcomed by a good brother with this very cheering and encouraging remark: "It certainly seems strange that the United Lutheran Church is beginning mission work in China at a time when many mission boards are taking steps to retrench, and when many missionaries are making arrangements to return home, because their task in China is completed."



Over against these hysterical, man-made views, I should like to emphasize the historical, the God-made solution of the difficult problems by which we are confronted. It is the method of the Master, by which He solved successfully the cross-world puzzle which presented itself to Him in the Holy Land,—by which He succeeded in conquering the world. I realize fully that I am not presenting any new and startling scientific scheme for the salvation of China, but I am convinced that I am presenting the only plan by which all our problems will eventually be solved, and I am presenting it, because I am afraid that in this day and age in which we emphasize the scientific study of mission problems, the scientific survey of this and that of the minutest detail, the careful organization of all our work, the psychological effect of our methods, etc., ad infinitum, we are in danger of multiplying scientifically correct machinery that lacks any force to drive it.

Let me briefly outline the historical, God-made solution of our problem. When our Saviour shortly before His ascension sent forth His disciples, He gave them the great missionary command: Make disciples of all nations, *by baptizing them, and by teaching them to observe all things whatsoever I have commanded you.* And when as, in the text mentioned at the head of this article, the heart of the Master was moved with pity, He tried to change the condition of His chosen people by *preaching* the Gospel of the Kingdom. I am one of the men, and you may call me old-fashioned if you choose, who are firmly convinced of the fact, that the primary business of the missionary consists of *preaching* the Gospel of the Kingdom, that this Gospel of the Kingdom which conquered proud Rome and literate Greece, which transformed Europe, and which to-day in all parts of the world is tearing down the tottering walls of temples, will also solve the problems of China. Let us never forget this fact. When the learned German scholar Arthur Drews wrote his book entitled, "Has Jesus Ever Lived?," a book in which he tried to prove that Jesus is a mythical and not an historical personality, a meeting was held in the city of Berlin to protest against this teaching. Ten thousand people crowded into the cathedral, while five thousand more were compelled to remain in the street in front of the cathedral. Devoutly the immense congregation listened to a soul-stirring sermon. Scarcely had the "Amen" been said, when someone in the church began to intone the battle hymn of the Reformation, and sung by a mighty chorus of ten thousand people within the church, and five thousand others in the street, the words ascended as a confession of faith to the very throne of God Almighty: "The Word they still must let remain." And ah, that in these days, in which the very foundations of mission work seem to be shaken, the great host of more than eight thousand missionaries in the Middle Kingdom might remember to sing defiantly and triumphantly:—

The Word they still must let remain,  
And for that have no merit,  
For He is with us on the Plane  
With His good gifts and Spirit.

Do not misunderstand me, I have no intention of belittling the other branches of mission work. Far from it! The Master taught in their synagogues—He understood the importance of educational work. He healed all manner of sickness and disease among the people, He realized the great value of medical mission work. But I do want to emphasize the fact, that educational, medical and industrial mission work without the evangelistic motive will not solve the cross-world puzzle in China. After all hospitals and dispensaries alone will not cure the diseases of the human heart; educational work which trains the hand and the head but not the heart, which emphasizes the three "R's." of education, reading, writing and arithmetic, without adding the fourth "R," *religion*, will not develop strong, sturdy, self-sacrificing leaders, possessing undaunted courage and unimpeachable character, such as are now needed so much in China.

Medical mission work has been called the *left hand* of missions; evangelistic mission work the *right hand*. I prefer to call not only medical, but also educational, industrial and eleemosynary mission work the left hand of missions—evangelistic mission work the *right hand*. But in this case the principle does not apply that the left hand should not let the right hand know what it is doing. Evangelistic mission work without the other activities would be faith without works; the other branches of mission work without evangelistic mission work would be works without faith.

If this is our conception of mission work, then we dare not speak of retrenching. For then with the Master we shall exclaim: The harvest indeed is plenteous, but the laborers are few! Proudly we mentioned the fact that there are more missionaries in China than in any other mission field in the world. And yet there are far too few laborers. The church which I represent has a mission field on the west coast of Africa. Here we have lost many of our consecrated missionaries. One man, Dr. Day, had been given strength by the Lord to remain on this mission field for decades. Finally he was compelled to return to his native land. When the ship bearing the great missionary, approached the hospitable shores of the U.S.A., Dr. Day was in a delirious condition. But even in his delirium he saw the fields white unto the harvest, he saw the millions without Christ, and again and again he exclaimed: "More men wanted, more men wanted: Fill up the ranks, fill up the ranks!" The time has not yet come when the missionary in China should return home. Far from it! More men wanted! So long as the command of Christ is true: Make disciples of

*all* nations; so long as only 1,000,000 out of 400,000,000 have been led to Christ; so long as in Shantung province alone only one person out of every one thousand has been brought to the Saviour, so long the cry of our souls must be heard: "the harvest indeed is plenteous, but the laborers are few." A few months since I had the privilege of listening to a splendid address delivered by Dr. T. T. Lew, Dean of the School of Theology of Yenching University. In this address he stated most emphatically; "Do not be alarmed, we shall need missionaries from foreign lands for fifty years to come, and shall need not fewer, but more men from foreign lands." Just a few days since I read with a great deal of interest the Report of the Committee appointed by the Kwangtung Divisional Council looking toward the complete autonomy of the Chinese church. In this report the statement was made: "It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese church. We, therefore, request the mission boards that for the next ten years they increase rather than diminish the total number of their present force."

But after all, the words: "The laborers are few," have a special application to the need for more native Chinese laborers in the harvest fields of our God. While we emphasize the fact that we need more foreign missionaries, we wish to stress the fact far more strongly, that we need far, far more native missionaries. Too long have we overlooked the fact, that leadership in this country must pass just as quickly as possible from our hands to the hands of the native Christians. That we must develop far more quickly native leadership, Chinese workers who have the true missionary spirit, who after all understand their own people better than we shall ever be able to understand them, who are better qualified to wrestle with the problems peculiar to this country, who will be able to preach the gospel so that its meaning will be readily grasped by the people, who will be able to develop Chinese Christian literature and a science of theology adapted to Chinese conditions. At present there cannot be any question as to the need of more foreign missionaries in China, and the still greater need for more native workers. After all it is not so much a question of numbers, but of relationships. As time advances the foreign missionary must more and more decrease both in number and importance, while the native missionary must increase, both in number and in importance.

How can we get more men who will help in the solution of this cross-world puzzle? Two ways are emphasized by the Master: I, *Pray ye*. II, *Pray ye, That the Lord of the Harvest will send more laborers*. Notice the emphasis on the spiritual element. Most men, or should I say all true missionaries, have come to the foreign mission field in answer to prayer. How well I remember the time when I with others was being examined for ordination. A member of the committee asked the



candidates for ordination, "Why did you decide to study for the ministry?" All of them without one exception, replied, that it was due to the prayers of father or mother, a god-fearing pastor, or a consecrated child of God. I sometimes wonder if the insufficiency of men for mission work is not due to the fact that we have forgotten too much the power which drives the machinery of missions: *Prayer*.

In answer to prayer, *God* will send laborers into His harvest fields. We need men who realize that the words are true: "Ye have not chosen me, but *I* have chosen you, and ordained you that you should go forth and bring forth much fruit; Men who have the conviction of the apostles who said: "Apostles not from men, neither through men, but through Jesus Christ and God the Father." Men who know that the ministry is not a profession which we choose, but that it is a vocation into which we are called by God.

Brethren, we face the cross-world puzzle in China. We recognize the seriousness of this situation which causes men's hearts to tremble with fear. But in the spirit of crusaders for Christ we must be willing to face the problem and to help in solving it, not by adopting an hysterical but an historical view; not by using man-made methods, but by using God-made methods.

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## Studying the Kitchen God

CLARENCE BURTON DAY

**A**T the Chinese New Year season one is amazed at the immense variety of "paper horses" or "Ts Ma" (紙馬), which are used in the many religious observances in both urban and rural homes. These paper representations of various gods though called "paper horses," do not usually portray a horse. According to ancient custom, real horses or cows were required for sacrifice, but when the emperor saw that this practice would soon deplete the available supply of potential cavalry horses, he issued a decree that for burnt offerings only paper horses and cows should be used. Since most of the New Year sacrifices involve the "*burning of the god*," it has been found more economical to use the "paper horse" representation of the particular divinity being worshipped. The five indispensable articles that are found associated with any kind of religious practice in China are either the ubiquitous firecracker, incense sticks, candles, paper money of various sorts, and the "paper horse."

China to-day is in much the same stage as Greece in the days of Euripides and Aristophanes, both of whom ridiculed their countrymen's belief in the gods of Olympus. The majority of the sons of Christian homes probably know little or nothing about the meaning of the Budd-

hist and Taoist practices current in the homes of their neighbors, while those sons of non-Christian homes who come to a Christian college have either so taken for granted what was going on around them as to be really ignorant of its significance or else prefer to show a reticent aloofness from anything to which the label of "superstition" might be attached.

The day is not so far distant when China's New Year paper gods will have been outgrown by those who have found a better faith, and a coming generation will look with surprised and mild interest at such copies of these paper representations as have found their way into the scrap-books of research scholars like Father Henry Doré, S.J., or into some such Museum of Comparative Religion as is being set up at Hangchow Christian College.

When the class in "The History of Religions" in the college came to study its own country, it showed a woeful lack of any kind of accurate knowledge of even the current practices, let alone the origins and philosophies lying at the root of them. They were quite interested to learn, therefore, of the extraordinary similarities between the popular Chinese household gods and the old Roman "*Lares and Penates*." Since both pantheons grew out of the felt needs of agricultural life, it is not surprising that the two religious calendars should be so much alike. For example, the-door gods Meng Zen (門神, e.g., 敬德, 秦瓊) recall Janus the two-faced guardian of the Roman gate; "Kwan Kong" (關公), the red faced god of war, protector of homes and patron of literature, might be compared to Mars; the kitchen god Tsao Kyuing or Tong Dzü S Ming (竈君 or 東厨司命) instantly reminds us of Vesta of the Hearth; while the Taoist Father of the Gods, "Yü Wang Shang Ti," the Pearly Emperor, (玉皇上帝) easily corresponds to the Jupiter of the Romans. Other likenesses may also be traced out in the particularized guardians of the land, the cattle, the granary and storehouse, the water supply, the farm animals, and the house itself; or in the special protectors of individual life, like the "Genius" of Roman belief, or in all the gods, goddesses, star-spirits, demons, and a host of other deities of prosperity, of long and peaceful life, of scholarly attainments and official position. . . ad infinitum.

For the past two years the students in comparative religion of Hangchow College have been stimulated to more careful observation during their New Year vacation, and on their return to college have brought with them specimens of "paper horses" used in their communities at the seasonal sacrifices. Some of my former students, now graduated, as well as not a few missionary friends in different parts of China, have in response to letters enlisting interest in the experiment, sent in by mail many valuable specimens that could not otherwise have been obtained. Over 700 specimens, mostly of the paper variety,

have thus far been catalogued, including variations from Chekiang, Kiangsu, Fukien, Anhwei, Hunan, Kwangtung, Hainan Island, Shantung and Chihli.

Though still quite new and small, the collection has brought to light several items of interest. In the first place it has shown that instead of being, as most students would have said, "just the same here as anywhere else," the kitchen god, for example, is rarely represented in the same way in two different villages, however near together they may be. This collection has shown that the god most commonly worshipped is the kitchen god, with the wealth gods running a close second for popularity. After these, the commoner objects of religious interest at the New Year time seem to be the door gods (some not strictly religious), the land god, T'u Di (土地正(真)神), the god of heaven and earth, T'ien Di (天地神), of peaceful life, Bing An Foh Cü (平安福主), the city god, Dzen Wang (城皇), the green dragon, Ts'ing Long (青龍), the central hall, Kyia Dang (家堂聖衆) the astral deities, Poh Te Ts'in Sing or Sing Zen (北斗七星 or 星神) the patron saints of literature, Ven Ts'ang Ti Kyuing or Kw'ei Sing (文昌帝君 or 魁星), gods of farm and fold, (蠶化五聖) or Dien Kong Dien Mu (田公田母), demon-driving and disease-curing genii, Zang Kwan Zang Sen Pao Ming (上官上身保命), and other local tutelaries: these observances being carried on in addition to Buddhist and ancestral rites.

Besides the single sheet "paper-horses," other objects of interest have been acquired, including a hand-carved wooden printing block from which the prints of Kwan-yin and the Kitchen God were made in the village of Zeh Men, Chekiang (also called Dzong-Teh), a paper sedan chair for the kitchen god, a five-character tablet T'ien Di Kyüing Ts'ing (天地君親師), a "family bag" of household "Lares and Penates" from Chang-an, Chekiang, a similar but more elaborate family packet from Peking, containing 78 gods on separate sheets, several kinds of paper money "yun-pao" (元寶), etc., a Shinto votive offering painted on wood from Kobe, Japan, and other objects from Russia and South America. No special attempt has been made to acquire images of any kind; attention has been focussed on the objects made of paper as being easier for students to obtain with the means at their disposal. In each case the chief point impressed upon students was to learn the ritualistic use of the object which came under observation.

The use and appearance of the kitchen god is fairly familiar to all, but a little comparative description may be of further interest here.

The common form of the kitchen god in East-Central China is a red sheet about 6 × 11 inches, with the seated figure of the bearded "Tsao-Kyuing" in clear black outline filled in with green, yellow and red coloring. At the top of the sheet over his head is a representation



of a palace roof, marked with the characters for "Dispensing Happiness Palace," Ding Foh Kong (定福宮), and with fish tassels hanging from the two corners, the fish being a symbol for wealth. Around the knees of the god may be a group of five to seven figures, representing either his five sons or other devotees, all with faces expressive of happiness as a result of his protection and care.

My class was surprised to find, however, that in other places, such as Changsha, Hunan, and Tengersien, Shantung, the kitchen god was represented as being accompanied by a "Mrs. Tsao-Kyuing," and even by two female figures as in another specimen. This is suggestive of the sakti figures in Hindu and Indian Buddhist art forms. Whether it is suggestive of woman's supremacy in the realm of the culinary department, or not, we cannot be sure, but we might infer that the report of the "Lord of the Kitchen" to Heaven would be aptly censored by these companions who peep over his shoulder.

A unique feature connected with the cult of the kitchen god is the use in Foochow, Fukien, of a variety of special paper frames in which to insert the plain red and black sheet with the god's picture. The frame of the specimen sent to our collection was of white and red paper, with black cocks, cats, dogs, Chinese characters, etc., pasted on at odd angles, the ensemble effect being that of a huge valentine or a Hallowe'en decoration. In general the pictures from the south (Canton and Hainan) and the north (Peking, Tsinan, etc.) were much more highly colored and more carefully produced, even to the effect of hand tinting on the faces, than were those received from other places. The Hunan pictures had a peculiar red ochre background with plain black printing—no other colorings.

The chair in which the kitchen god is placed on the eve of the 23rd of the 12th month, Chinese calendar, in the ceremony in which he ascends in smoke to make his annual report to the Pearly Emperor, Yü Wang Shang Ti, is usually of plain bamboo covered with colored paper. But a very ornate sedan chair is sometimes used in Hangchow: it is about 14 inches high, deftly constructed of bamboo withes, the whole, including carrying poles, being wrapped in red, pink, and green paper, with a gilt crown piece on top. Banners with inscriptions are inserted on each of the carrying poles, thus heightening its festive appearance.

A student reporting from Shang-yü, Chekiang, near Yü-yao, gives the ritual as usually the offering of vegetables, rice, fruits, etc., with a special sweet dish (which he called "starch globules") before the god on the 23rd of the 12th month; after the family has made its reverential bows, the god is taken from his place over the range, placed in the chair and burned along with some paper money. On the last night of the year he is expected back before dawn, and at that hour

a new picture is pasted on or placed above the stove. Either then or later on New Year's morning the ceremony of receiving back the kitchen god is performed: it consists of placing three cups of "starch globules," rice, or similar offerings before the picture, bowing the required number of times, and burning incense and paper money after the candles have been lighted on either side. This annual ceremonial is more elaborate at the New Year, although the god is expected to make monthly reports to heaven: therefore it is important to offer rice before the daily breakfast, or to offer a portion of each new kind of food when it is eaten for the first time in season. This custom is interestingly put into story form in Dorothy Rowe's "The Rabbit Lantern," although the type of kitchen god portrayed there, as sitting on a yellow tiger or lion, it has not been our fortune to see as yet.

How the kitchen god came to be is interesting. Various tales are current among the people in different localities. One story has it that he was originally a man named "Tsang Zö" (張單), whose birthday fell on the 3rd of the 8th month. He is said to have had five sons. Because of his inveterate weakness for gambling, his wife deserted him. This brought him around quickly to such a true repentance and life of exemplary goodness that his fame spread far and wide until he was deified by Kiang Tai Kong (姜太公).

Another tale makes him out to be the father of the much beloved Kwan-yin. As an earthly king he one day in a fit of displeasure drove his daughter from the palace. While living in poverty in her mountain retreat she won the hearts of the people throughout the countryside by her deeds of mercy. Her stock of merit soon ran so high that she was transported to the Western Heaven where her father caught a vision of her seated on a lotus flower as the Bodhisattva "Kwan-Shi-Yin" (觀世音). He was so moved by her blissful state that he longed to be with her, so he left his palace to prepare himself to become a Buddha. Before long the good Kwan-yin appeared to him, saying, "What kind of a Buddha would you like to be?" "I wish to become," he replied, "a Buddha who has good things to eat." Thereupon his wish was granted, for his daughter ordered that he should become the "God of the Kitchen," destined forever to preside over the kitchen and to enjoy the savory odours that arise from the place where all good foods are prepared.

The chief values for the students in making such a collection of the paper representations of the objects of religious practice in their own country might be summed up as follows:

In the first place observation and careful description are stimulated. Next, the attitude of sympathetic understanding is encouraged. The collection is not like an accumulation of birds' eggs or marbles to a boy, but lends reality to the students' realization that whatever religious

practices are involved are expressions of vital religious feelings and desires. In the third place the student will learn that people will not ordinarily change their religious beliefs and practices unless and until they know of something better—something that makes its own appeal in response to a felt need. If the aim of Christian education is to make Christian leaders in the new China, the Christian student must know the underlying currents of popular religion, as well as the basic principles of religion as Jesus has interpreted them for us. Then, instead of a spirit of aloofness from or pretended ignorance of these "superstitions" we shall have a spirit of sympathetic approach that will enable Christians to present to their non-Christian neighbors faith in the Father-God of Jesus—the God of Love to whom they may come with the self same requests for protection and mercy; the one Father who gives wealth and prosperity as He sees best, who watches over home and community life and makes them safer and more sacred, who loves all and is a God through whom men may satisfy their deepest longing for spiritual communion and fellowship, His greatest gift to men being Himself.

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## Some Chinese Ideas of the Supreme Being

FRANK RAWLINSON

**T**HE cosmos reveals an ethical bent. It is built up on an ethical basis. Its nature is primarily ethical. This ethical bent heads up in love. This love should be reciprocal and should express itself in sacrificial altruism.<sup>231</sup> The origin and nature of evil, however, is not conclusively defined.<sup>232</sup> These ideas are, we have seen in previous articles, held by many leading Chinese thinkers. But do Chinese ideas about the cosmos stop here? Is there an ethical being in connection with or back of this ethical universe? The aim of this article is to show that *some* Chinese have expressed themselves in ways that point to the existence of a personal and ethical Supreme Being. Some only of the outstanding points in Chinese thought on this subject will be given. It is too extensive and complex to permit of more in this connection. I have dealt with it at greater length elsewhere.<sup>233</sup> For this reason and because of lack of space, this article will deal only with some of the higher and most significant theistic ideas and attitudes in China's religious experience. Taken together they indicate clearly that what *some* Chinese have thought and said about the Supreme Entity points to the Supreme Being.

231. Appendix V.

232. Appendixes III and IV.

233. "Chinese Ideas of the Supreme Being," Presbyterian Mission Press, 1926; Chinese Recorder, July, August, September, 1919, page 461, 545, 613.



Two approaches to this subject are evident in Chinese thought, the philosophical and the religious. Both approaches have been recently dealt with historically.<sup>234</sup> I shall confine myself to some of those aspects of the religious approach which imply a personal Supreme Being. For although God's nature contains much more than human personality reveals, yet he can only be understood and his significance for human experience appreciated in terms of the highest aspect of reality as we know it—personality. This is true even though the nature or personality of the Supreme Being is beyond human ken, a point that many Chinese thinkers stress. The same thing, however, is true of human personality. Both are unfathomable. The one that is nearer can, however, be used as an approach to the one farther away. That is an approach often stressed in Chinese philosophy.

Have the Chinese, then, any worthwhile and true conceptions of the Supreme Being? If so, where did they come from? An answer to the first question that shows the presence in the past and present Chinese mind of true conceptions of the Supreme Being would on its face indicate that such conceptions must have come from the one source of truth. Any truth about the Supreme Being that the Chinese have must have come from God. No further attention, therefore, will be paid to the second question. The answer seems obvious.

In trying to show that *some* Chinese have had and still have true conceptions about the Supreme Being I do not intend to imply that the mass of the Chinese people hold them with equal clarity, that they have been, as they should be, in the focus of the religious attention of either the few or the many, or that they are complete.

There is in China a general recognition of a Supreme Power. Among the illiterate masses this probably amounts to a vague realization of a fatalistic drive in human affairs only. It is only fair to note, however, that the religious fatalism which exists among the masses in China is due very largely to the Buddhist idea of the inexorable wheel of rebirth. Confucianists at times, also, recognized in the "T'ien Ming" (天命), or will or decree of Heaven, a "creative will"<sup>235</sup> underlying all things, which *predetermines* human endowments and social functions. Some Confucianists, however, recognize also that men can, within certain limits at least, determine as to whether their intellectual and ethical endowments shall deteriorate or develop. This is one basis of human moral responsibility. Earlier Confucianism seems to have over-emphasized determinism. For this reason Mo Tzu (B.C. 500-420?) was strongly "anti-decree," or anti-deterministic."<sup>236</sup> The masses of the

234. "The Idea of God in Chinese History" "中國的歷史上帝觀." Wong Yeh Sing, National Christian Literature Association.

235. Chu Hsi and His Masters, Bruce, page 190.

236. A Critical Survey of Mo Tzu (Chinese), Liang, page 9.

Chinese people, however, know that the Supreme Power is able to carry out what is morally required. He has both the authority and the power to reward the good and punish the evil. Thus, insofar as a recognition of the inexorability of moral law is fatalistic, then most of the Chinese are fatalistic. However, even among the masses there are current other and higher ideas of the Supreme Being. I once questioned a small group of schoolboys who had not, so far as I could ascertain, come into contact with Christianity and found among them ideas of the ethical and loving character of a Supreme Being, whom some spoke of as "T'ien" and some as "Shangti."

As far as I know no Chinese non-Christian thinker has tried to systematize such ideas of the Supreme Being as exist in China's religious experience. Even Christian Chinese have done very little independently along this line. Within recent generations Chinese thinkers have tended somewhat towards rationalism. They seem to have picked out one aspect of the Sung Philosophy, particularly Chu Hsi's (A.D. 1130-1200) idea that "Heaven is Li" (天即理也), overlooking much else that he said which has to do with the meaning and content of "Li," and making this one point the keynote of their rationalism. This does not mean, however, that Chinese thinkers of the past or present have been dominantly atheistic. Open advocates of extreme atheism or rationalism have not been dominant in China's past and are not in absolute control of thought even in the present. Metaphysical arguments for or against the existence of the Supreme Being are not prominent in Chinese thought. Like Chuang Tzu (born about B.C. 330) when in their thinking they come up against the ultimate nature of the Supreme Entity, they become uncertain.<sup>237</sup> Confucius (B.C. 551-479) seems to have assumed the existence of the Supreme Being, using the term "T'ien," in a personalistic way. Mencius (B.C. 372-259) did likewise, though he apparently made a distinction between "T'ien" and "Shangti," the two principle terms for the Supreme Being. Neither discussed or emphasized the subject. Confucius' agnosticism about the spirits and death does not necessarily involve, as it has been made to do, the Supreme Being. Mencius, however, did seem to conceive of him in more impersonal and universal terms. But both gave their chief attention to man as embodying the nature of the ultimate ethical ground of all things. Mencius said that in knowing man we know "T'ien."<sup>238</sup> Here Mencius seems to recognize "T'ien" as supreme. Elsewhere he quotes Confucius to that effect.<sup>239</sup> Neither the Confucianists or the Taoists seem to think of "Tao" or "T'ien" as known *fully* in man's nature.<sup>240</sup>

237. Chinese Recorder, September, 1926, page 653.

238. Mencius, Book VII, Part I, Chapter I.

239. Mencius, Book III, Part I, Chapters IV, II.

240. Chinese Recorder, September, 1926, pages 646-648.

Chinese thought about the universe revolves in the main around the idea of an underlying unity which is characterized by an ethical bent.<sup>241</sup> A number of terms are used by different writers which indicate this underlying unity. Of these I shall list the most prominent only. These terms may be divided into two groups.

(1) The naturo-theistic terms. The terms in this group refer to the ethical nature of the cosmos and in addition often convey theistic implications by suggesting *personal* ethical qualities. The principle naturo-theistic terms are "Tao" (道), really untranslatable: "T'ien" (天), usually translated "Heaven";<sup>242</sup> "T'ai Chi" (太極), the "Supreme Ultimate" of the Confucian cosmogony, a term found originally in the ancient and cryptic "Book of Change";<sup>243</sup> and "Li" (理) "principle," sometimes designated as "Heavenly principle," (天理) which was used by Chu Hsi as synonymous with the other terms given above and other ethical and theistic terms. That to Chu Hsi this term means something more than a purely mechanistic, materialistic or intellectual concept is seen in his significant comment thereon in his work on Mencius.<sup>244</sup> Twice does he speak of the "self-activity" or "spontaneity" (a frequently mentioned attribute of the Supreme Entity in Chinese philosophy) of the "Heavenly-principle." T'ien is Li<sup>245</sup> but Li embodies a quality that makes it more than a mechanistic formula. When furthermore "Li" is shown to consist of love, righteousness, reverence and wisdom<sup>246</sup> and love (仁), which must be added to the above list particularly as used by Chu Hsi and which is spoken of as the "Principle of Origin" to which all things owe their beginning,<sup>247</sup> it is evident that "Li" connotes ideas that give it a *triple* significance—natural, ethical and theistic. To the above terms may perhaps be added "Shing" (性), "nature" frequently used by Mencius and Chu Hsi.

There is frequent reference in Chinese thought to a first cause or origin of all things. This idea of an origin or original cause is connected in the main, though not exclusively, with these naturo-theistic terms. In these terms we have, of course, the philosophic approach to the problem of the Supreme Entity. They all give prominence to the ethical nature of the universe and are often given a spiritual significance,<sup>248</sup> though they do not always imply personal attributes. Since, however,

241. Chinese Recorder, September, 1926, pages 644-658.

242. Chinese Recorder, September, 1926, pages 651-652.

243. The most illuminating discussion I have seen of this Book is that by Hu Shuh, in "The Development of the Logical Method in China," page 28.

244. Chu Hsi's commentary, Mencius, Book II, Part I, Chapter II, 14. and Chapter VI, 3.

245. Chu Hsi's commentary, Mencius, Book I, Part II, Chapter III, 2.

246. Chu Hsi and His Masters, Bruce, page 173.

247. Chu Hsi and His Masters, Bruce, page 176.

248. Chu Hsi and His Masters, Bruce, page 126.



it is my purpose in this article to show that *some* Chinese thinkers have spoken of the Supreme Being in theistic terms I shall say no more about the philosophical approach as such, though much might be written on the variant ideas connected with these terms.

(2) The theistic terms. These terms are designated as theistic because they imply a personal being. These are, "Shang Ti" (上帝), usually translated "God": "Shen"<sup>249</sup> (神), the generic term for "spirit": "T'ien Chu" (天主), "Heavenly Lord," the Roman Catholic term for God: "Chen Tsai" (真宰), "The First Cause," the Mohammedan term for God: "Shang T'ien" (上天), "Supreme Heaven," found in the doctrine of the Mean and the Sacred Edict: "Chu Tsai" (主宰), found quite frequently: and "T'ien Voo" (天父). In popular parlance the equivalent of this last term is "T'ien Lao Ya" or "Lao T'ien Ya" (老天爺), "Venerable Heavenly Father." Chuang Tzu, as we have noted,<sup>250</sup> uses the term "Chen Tsai" (真宰) when vaguely suggesting that there may be a personal being back of known phenomena.

The fact that the terms "Shang Ti," "T'ien Chu" and "Chen Tsai" have been accepted (not coined) as fitting terms for God as understood by three non-Chinese religious bodies—Protestant, Catholic, Mohammedan—indicates that all these terms had originally a special theistic significance.

It should be noted, moreover, that these theistic terms, with the possible exception of two, "T'ien Voo" and "Chen Tsai" have all been used in connection with ancient secular or deified beings! "Shang Ti," for instance, has in the remote past monarchical associations. This simply means that all of these terms grew out of human associations. That fact does not, however, invalidate their final significance. Chinese conceptions of the Supreme Being do not depend so much on any one term or group of terms used to designate him as on the nature and significance of the being toward whom they direct attention.

I do not wish to make this interesting assemblage of terms carry too much significance. Of the theistic terms as such little more need be said directly. Frequently, however, like the naturo-theistic terms they direct attention to the Supreme Entity underlying all things.

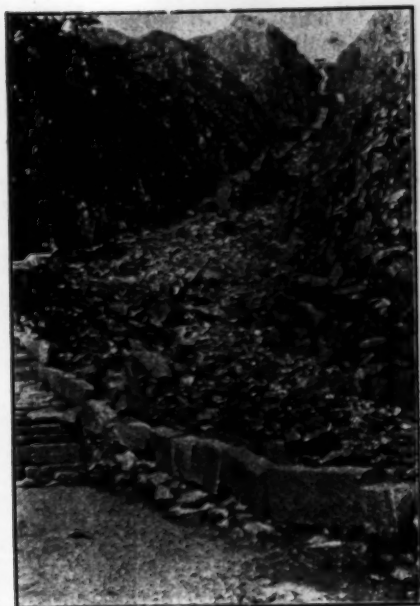
We have noted that the chief characteristic of this ethical unity or entity underlying all things is love. With love (仁), and often included within it, are grouped the cardinal virtues<sup>251</sup> "righteousness," "reverence," "wisdom" and sometimes "faith" or "reliability" (義禮智信). These five cardinal virtues originate in the underlying ethical unity. This is hinted at by the early Confucianists, developed by Mencius<sup>252</sup>

249. Appendix VI. Also "Meaning of the Word 神, Chinese Recorder, 1901, pages 61, 107, 220, 284, 340, 477, 499: 1902, 71, 123, 186, 232, 290, 343.

250. Chinese Recorder, September, 1926, page 653.

251. Philosophy of Human Nature, Bruce, page 352.

252. Mencius, however, only refers to four of the five.



VIEWS OF TAISHAN—CHINA'S OLDEST SACRED MOUNTAIN.



Tablet to the Poet, Tu Fu.  
(712-770.)



Image of Tu Fu, Poet,  
Tsao Tang Si, Sze.



King Yu, Zaohsing.



Kwei Sing (See page 793.)

PRESENT REMINDERS OF CHINA'S PAST.



and plainly stated by Chu Hsi.<sup>253</sup> Moreover we find this combination of virtues referred to at a very early date. Tsai Chen (Circa B.C. 1068) said, "Chung" (衷) ("moral sense" or attitude of impartiality) is the "T'ien" conferred decree (will); it is the underlying principle of love, righteousness, reverence, wisdom and faith; that which is impartial is spoken of as 'Chung.'" This is a comment on a statement by the Duke of Chou in the Shu Ching, an old Chinese book. "The Only Great God has conferred a moral sense upon the people." It is significant to note that while Duke Chou uses the term "Shang Ti" the commentator uses the term "T'ien" as an equivalent. Thus the "moral sense" which originates in the Supreme Being is here indicated first by a theistic term and second by what we have called a "naturo-theistic" term and that at an early date. This "moral sense" is looked on as the thread of reality that runs through all the other virtues and like them is a personal quality. Thus the nature of the Supreme Entity (here spoken of in personal terms) is good. Since this goodness is elsewhere summed up in love, a concept which closely approaches, as we have seen, the Christian idea,<sup>254</sup> we may say that it is possible to put together the ethical ideas of the Supreme Being that *some* Chinese have held and arrive at an idea of the Supreme Being very similar to the Christian ethical concept of God.

Now these five cardinal virtues, which are related to the Supreme Entity, are essentially qualities which belong to human relationships. They appear where the underlying ethical unity enters into relationships with men. They therefore imply the concept of personality. Thus the Supreme Being, even when referred to in naturo-theistic terms, is often thought of in terms of personal relationships and qualities. We may therefore infer that by *some* Chinese thinkers the underlying ethical unity has been thought of in terms of personal qualities. In other words the supreme ethical unity is thought of as a Supreme *Being*. This is, of course, an inference only. One argument that Christians use to show that God is a personal being is to indicate those of his activities and qualities which are personal and necessary inferences from his relationships with men. The same argument may be based on Chinese ideas. Even when speaking philosophically the Chinese have often spoken of the Supreme Entity in terms of personal qualities and activities. He enters into personal relationships. He is, therefore, in some sense personal.

Before carrying farther this line of argument, which aims to show that *some* Chinese have thought and spoken of the Supreme Being as personal, I wish to indicate very briefly something of his characteristics and attributes as suggested by Chinese references to him.

253. Philosophy of Human Nature, Bruce, page 404.

254. Chinese Recorder, October, 1926, pages 720-734.

That the Supreme Being is, according to Chinese ideas, spiritual follows from what has been said. The "moral sense" and the cardinal virtues which originate in him are spiritual qualities. Love, which is often taken as the all-inclusive characteristic of the Supreme Being or Entity, is also a spiritual quality. Even in the Tao Te King, where there is little more than a hint of any personal Supreme Being, the Tao is a spiritual concept. One quotation will be added to support the above logical inference. The poet Shao Yung (11th century A.D.) said,

"Where shall God be found?

Seek not in distant skies,

In man's own heart He lies."<sup>255</sup>

This quotation is capable of more than one theological or philosophical interpretation. It cannot, however, be understood apart from a spiritual concept of the Supreme Being in the mind of the speaker.

The Supreme Being is also said to be omnipresent, omniscient and omnipotent. The Odes speak of, "The wrath of T'ien." In commenting on this statement Chu Hsi said, "T'ien's wisdom is omnipresent." Tsai Chen (Circa B.C. 1068) said, "T'ien's wisdom is all-hearing and all-seeing; this is because he is just." Taking a leap across time we find that the chief Taoist priest of Manchuria said in 1894,<sup>256</sup> "The classics say, 'Most mighty there is nothing he cannot do!'" This same chief priest also said that Shang Ti is without beginning or end. He is thus eternal. The self-consciousness of this Eternal One is implied in a statement made by Confucius, "Is not the one who knows me T'ien?"<sup>257</sup> Many more such corroborative quotations might be brought forward. These must suffice here.

We have seen that various qualities and attributes ascribed to the Supreme Entity by the Chinese imply personality: they imply a Supreme Personality. But is the personality of the Supreme Being ever more than an indirect inference? Apparently the Chinese term for personality has only quite recently appeared. The Bible, moreover, does not say directly God is a person. The idea of the personality of God is, even among Christians, mainly an inference. Only once have I known non-Christian Chinese to say directly that God is a person. Some of the group of school-boys mentioned above, while discussing the idea of God, themselves suggested that God is a person (人). But there are not wanting instances of Chinese who have talked so plainly that only by assuming some idea of a *personal* Supreme Being in their minds can one understand what they have said.

Liang Chi Ch'ao is one of the most popular modern writers in China. He said that Mo Tzu's idea of God is that of a "personal

255. Confucius and His Rivals, Giles, page 240.

256. Chinese Recorder, 1894, page 123.

257. Analects, XIV, XXXVII.

god." To express his idea a new term (人格神) had to be coined. Liang says Mo Tzu thinks of God as personal because he ascribes to him "desires, consciousness, emotions and conduct."<sup>258</sup> Now Mo Tzu uses the term "T'ien." He therefore implies that "T'ien" is the Supreme Personality, and from what has been said it is evident he did not originate this concept. Now Liang states emphatically that Mo Tzu's conception of "T'ien" is entirely dissimilar from that of Lao Tzu and Confucius. The difference would appear to lie mainly in the issue as to whether or not the Supreme Being is a personality. Confucius, however, did speak of "T'ien" in terms of personal qualities. This dissimilarity might also consist in the fact that inasmuch as Mo Tzu was anti-deterministic, he thus thought of the Supreme Being as other than a deterministic entity only: it also seems to lie in Mo Tzu's emphasis on T'ien's "equal love" for men, whereon was based men's obligation to love one another equally.

Brief reference must be made to the relation of the two principal terms for the Supreme Being, "T'ien" and "Shang Ti." I have used them interchangeably. In doing that I am following a widespread, ancient and long-continued Chinese practise.<sup>259</sup> Confucianists, as a matter of fact, are not clear as to the significance of the term "T'ien." Lao Tzu (B.C. 604) and Mencius both emphasized primarily its impersonal and universal aspect, Mencius, as we have already noted, apparently making a distinction between "Shang Ti" and "T'ien." The following phrase from Mencius, however, which is a very popular quotation, permits of both the personal and impersonal interpretation of "T'ien." "Those who obey T'ien endure; those who rebel against T'ien perish."<sup>260</sup> Mencius, however, seems to offset his emphasis upon the impersonality of "T'ien" by three using "Shang Ti," which is everywhere recognized as a personal concept, though I am not sure he identifies the two even though he uses one quotation from the Odes in which the two terms are used interchangeably. In the Analects Confucius does not use "Shang Ti" at all, though he refers to "T'ien" in personal terms. Mo Tzu, spoke of the Supreme Being in more definitely personal terms than either Lao Tzu, Confucius or Mencius. However, most of what I have discovered and put together of Chinese ideas of a *personal* Supreme Being comes from Confucianists. The blending of religious ideas that has gone on in China is strikingly shown in the fact that the ideas of two Taoist priests, one of which has already been mentioned, as to the Supreme Being are in line with what has been and will yet be mentioned of Confucian ideas thereon.

258. A Critical Survey of Mo Tzu, Liang, page 46.

259. Chinese Recorder, August, 1919, pages 548-551; The Confucian Civilization, Zia, page 15.

260. Mencius, Book IV, Part I, Chapter VII, 1.



To show, moreover, that "T'ien" and "Shang Ti" mean the same thing to many Chinese a few more points may be noted. The group of schoolboys mentioned above used the two terms interchangeably. The chief Taoist priest of Manchuria said, "T'ien is just Shang Ti." Another Taoist priest in Chefoo with whom I talked personally did not, however, relate the two terms: he was apparently thinking of "T'ien" in terms of natural phenomena only. Many phrases in the Classics which refer to the Supreme Being cannot be understood in other than personal terms. There are also leading Confucianists who directly imply that "T'ien" is personal. K'ang Hsi (A.D. 1655-1723), in a comment on the Book of Odes, says, "Shang Ti is T'ien." He thus makes the personal "Shang Ti" and the sometimes impersonal "T'ien" equivalent. This quotation throws light on another reference to "T'ien" made by K'ang Hsi in the Yuan Chien Lei Han, which is as follows, "T'ien—only one spirit: because he is most honorable he has many titles, just as human monarchs are called kings, emperors, sovereigns, heaven, imperial rule, etc."<sup>261</sup> If the phrase, "T'ien only one spirit," is interpreted in personal terms it means, "T'ien (is) only one spirit;" if in impersonal terms, "(In) T'ien (the ethical universe) is only one spirit." The Chinese to whom I have referred the point tend to take the impersonal interpretation of "T'ien." The fact, however, that the same authority makes "T'ien" equivalent to "Shang Ti," always a personal concept, makes the impersonal interpretation of "T'ien" seem inappropriate in this case. All this is, of course, post-Christian. Chu Hsi, the great commentator on the Chinese classics, who lived more than five hundred years earlier, said the same thing. "Above there is a Lord (who) is T'ien."<sup>262</sup> K'ang Hsi came into close contact with Christians. Chu Hsi, however, did not so far as I know. Furthermore we have noted that Chen Tsai (B.C. 1068) also substituted the term "T'ien" for "Shang Ti." The practise of the substitution of these terms is, therefore, pre-Christian.

It is a fair inference, therefore, from the above statements that Confucianists and Taoists have not among themselves been of one opinion as to whether or not "T'ien" may be understood in terms of personality. Many of them, however, have at times so expressed themselves. Both "T'ien" and "Shang Ti" are credited with moral and personal attributes and activities, all of which imply personality. Thus did the Taoist priest of Manchuria understand Confucius' saying, "If you sin against 'T'ien,' you can find no place for prayer," for he, as we have noted, understood the two terms "T'ien" and "Shang Ti" as referring to one being.<sup>263</sup>

261. For the Chinese text see, Chinese Recorder, 1919, August, page 551.

262. Analects, Soothill, page 198.

263. Chinese Recorder, 1894, page 129.

Three other striking instances will serve to indicate that *some* Chinese have thought of the Supreme Being in terms of personality though in neither case did they say directly that he is a person.

Kuan Yin Tzu<sup>264</sup> said, "Heaven and earth did not come of themselves, there was one who made them; just as houses, ships, and vehicles were made by man and did not make themselves."<sup>265</sup> That is essentially the cosmological argument for the existence of a personal creator. It is pre-Christian also.

Passing over probably 2,000 years we come to Anling, a literatus of Shan-shi, who wrote a book (1648?) which might be called in English, "The Clarion." He says, "The Odes say that 'Yoen Yoen Hau T'ien, is called the parent. . . Above there is a ruler who produced heaven (sky), earth, spirits, man and matter.'" Anling calls on men to reverence *first* "T'ien" "who is second to none." Here "T'ien" is recognized as the Supreme One and worthy of human worship.

We may now slip back again to the 12th century and refer to what Chu Hsi said. The quotation from Kuan Yin Tzu contains no term for the Supreme Creator. Anling refers to "T'ien." Chu Hsi mentions "Heaven," "Shang Ti" and "Lord" (主宰), a distinctly personal term. The literatus Anling used the term "T'ien." The basis of Anling's statement is a theistic term found in the Book of Odes, "Yoen-Yoen-Hao-T'ien" and not listed heretofore because not of frequent occurrence. It is a variation of "T'ien." Anling goes on to say, "This ('T'ien') is indeed not the sky. . . Now to point to the sky and say 'T'ien'<sup>266</sup> is just the same as using the palace to designate the emperor." Anling's ideas are shot through and through with the idea of a Supreme Personality. Like Chu Hsi and K'ang Hsi he is post-Christian. But the fact that Kuan Yin Tzu used a similar argument probably several centuries B.C. invalidates completely any notion that this cosmological argument is due to the influence of Christianity. It is truly indigenous. Chu Hsi's ideas, which are now to be mentioned somewhat further in detail follow the same lines as those of the other two. Anling may have been following Chu Hsi. Chu Hsi is reproducing an idea which we have noted in Kuan Yin Tzu, and somewhat vaguely in Chuang Tzu.<sup>267</sup> Thus the ideas of Chu Hsi and Anling can be found in earlier sources.

Chu Hsi comments on two pre-Christian statements. The one was made by the Duke of Chou, "The Only Great God (惟皇上帝)

264. The Work bearing this name was known in the Han Dynasty (B.C. 206—A.D. 23.) Kuan Yin Tzu probably lived about the time of Lao Tze.

265. 天非自天有爲天者地非自地有爲地者譬如屋宇舟車待人而成彼不自成。明版關尹子，第七頁第七行。

266. In Chinese the one term is used for both "sky" and "T'ien" as used theistically.

267. Chinese Recorder, September, 1926, page 653.

has conferred on the people a moral sense."<sup>268</sup> On the significance of this statement we have already commented. The other is, "The way of 'T'ien' is to bless the good and punish the evil." Mo Tzu carried the idea somewhat further when he advocated that "equal love should mean equal benefit," one of his major emphases. Chu Hsi implies that a superficial observation of natural phenomena might lead one to suspect that a personal ruler did not preside over the universe. That is, physical phenomena alone do not reveal satisfactorily the Supreme Being. Chu Hsi, however, does not seem to accept this view. He says, "But that there is a personal being above us acting in this way is taught by the 'Odes' and 'Records' in such passages, for example, as speak of the wrath of the Supreme Ruler. But still this ruler is none other than Law (Li). . . . In the passage which says, 'The Only Great God has conferred on the people a moral sense,' the word 'confer' (降) conveys the idea of a Ruler Lord (主宰)."<sup>269</sup> There is some disagreement as to whether or not this quotation definitely implies the recognition of a supreme theistic personality on the part of Chu Hsi. In view of the fact, however, as has already been noted, that Chu Hsi elsewhere recognizes that there is a Ruler (Lord) above, there need be no doubt that this statement is meant theistically. Chu Hsi "transmitted the classics which contain the idea of a personal ruler over all. . . . God (T'ien) is presented to us as the Supreme Moral Ruler."<sup>270</sup> Elsewhere he states that all the religions of the world differ in many particulars but agree in this that men should "honor 'T'ien' and love men."<sup>271</sup> Further comment is superfluous.

A number of questions bearing on Chinese ideas of the Supreme Being have at times been put to me that may well be briefly answered here.

The first question is, Does the Chinese emphasis as regards the character of the Supreme Being lie on his justice or on his love? This is a subject that merits a careful and exhaustive study that is impossible here. A few suggestions may, however, be offered.

The Taoist chief priest referred to above spoke of Shang Ti as a loving being. In the interview that I had some years ago with a Taoist priest in Chefoo he also emphasized the love that Shang Ti has for men. Mo Tzu conceived of "equal" love as the will of T'ien. The Confucianists and the popular recognition of the inexorableness of moral law as wielded by T'ien tend to emphasize the aspect of justice. Thus both the idea of the love and that of the justice of the Supreme

268. For the Chinese text see Chinese Recorder, September, 1919, page 614.

269. Philosophy of Human Nature, Bruce, page 146-147; for the Chinese text see, Chu Hsi and His Masters, Bruce, page 298: I have slightly varied the translation as given by Bruce.

270. Chu Hsi and His Masters, Bruce, pages 292-294.

271. Chinese Recorder, May, 1919, page 306.



Being are found in the Chinese mind. While, however, he is often spoken of as just and against evil he does not seem to be conceived of as vengeful. And he seems generally to be thought of as beneficent and moving towards the carrying out of a *moral* purpose. Indeed the idea of an ethical bent in the universe suggests the idea of purpose. In Mo Tzu this purpose is the will embodied in "equal love," which thereby becomes an obligation laid upon men. We may say that when we put together what *some* Chinese have thought about the relation of the Supreme Being to men it is one of moral purpose controlled by love. Perhaps we might say that when the Chinese think of the Supreme Being his justice comes more readily to mind than his love, though both of these aspects of his character are known.

Another question may be stated thus: "Do the Chinese have the sense of the overpoweringness of the Supreme Being as compared with their human inadequacy? Do they realize his "holiness"? I should answer, "They do." But the sense of human sinfulness and unworthiness is perhaps not quite so prominent in their minds as that of the incomparable greatness of the Supreme Being. It is not so much a matter of human self-depreciation as of appreciation of the Supreme Being. In the Tu Tuan, an encyclopedia written in the Han Dynasty, (B.C. 206—A.D. 25), Ts'ai Yung the author says, "Of the Supreme One who occupies the place of highest honor, one can only say 'Supreme' (上) and dare not utter his exalted name."<sup>272</sup> This corresponds to the Jewish attitude towards the sacred name "Jehovah." As far as I can ascertain no image of "T'ien" exists. There are, however, images of Yü Huang Shang T'ien in connection with Taoism. Twice while in conversation with Chinese anent Chinese theistic ideas I have felt this sense of humility in the presence of the Supreme Being. Once was in connection with a Chinese pastor, a Christian of the first generation. The other instance was that of a Taoist priest in Chefoo. Both used the term "Shang Ti" in speaking of the Supreme Being. The attitude of the pastor might perhaps be assumed to be the result of Christian influence: but that of the Taoist priest cannot. When I asked the Taoist priest why men could not approach "Shang Ti" direct instead of through the spirits, he replied, "Men are too lowly and he is too lofty and majestic for us thus to approach him." He said it, too, with a stooping gesture of reverence. It may be that this sense of the loftiness of the Supreme Being is one explanation of the fact that his worship came to be the prerogative of those in lofty stations in life whose virtue was assumed to correspond with their high functions. Hence the most elaborate worship of the Supreme Being was left to the rulers. But that has now ceased.

272. For the Chinese text, see Chinese Recorder, August, 1919, page 547.

Another question is, "Do the Chinese have any idea of human co-operation with the Supreme Being?" The germ of this idea can also be found. The idea that the Supreme Being assists men is fairly prominent, though it is not thought of so much as the result of prayer to him as of the working out of his loving and just attitude. On one of the two occasions when Mencius uses the term "Shang Ti" he does so by quoting from the Book of History to the effect that "T'ien" appointed "rulers and teachers" to assist "Shang Ti." Here "T'ien" is evidently thought of as primary and superior to "Shang Ti." To this the chief Taoist priest of Manchuria also referred. There is a statement also in the "Doctrine of the Mean"<sup>273</sup> where this idea of human co-operation with the Supreme Power, looked on as operating through heaven and earth, is definitely implied. It is also meant to apply to others than rulers. One who is "sincere," we are told, will enjoy the full development of his (ethical) nature. He will thus be able to help other men to enter into the same experience. He will also be able to help develop the (physical) nature of all things. In doing this he will be assisting the "transforming and nourishing powers" operating in heaven and earth. Man is thus looked on as cooperating with and through a nature corresponding to that of the Supreme Power. It seems, however, to be assumed that this cooperation with the Supreme Power is the privilege of those only who fully develop their own nature. The writer thus seems to have the sage in mind more than people in general. Christ made it clear that cooperation with God is possible for *all* men.

Still another question needs brief attention, "Do the Chinese worship the Supreme Being outside of the elaborate ceremonies that used to be carried on in Peking?" Though the Supreme Being does not have the first place in worship as carried on by the masses in China, yet he is not altogether neglected. A student in a school of which I was at one time principal told me that his father worshipped "T'ien" every morning. The worship of the many inferior deities is often taken as the worship of "Shang Ti." In the southern part of China non-Christian families light the "T'ien" lamp (T'ien Kong) every sunset. Quite regularly also most households worship "T'ien" at New Year. The Supreme Being either as "T'ien" or "Shang Ti" is also frequently worshipped on the occasion of a wedding. This worship is, of course, very simple. But that it involves reverence as understood by the Chinese goes without saying. That when worshipping, also, there is something worthwhile about the conception of the one worshipped is evident from much that has been said.

I am not here or elsewhere attempting any point-for-point parallelism between Christian and Chinese ideas of God. There does not,

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273. Chapter XXII.

however, seem to be any essential difference between Chinese and Christian ideas of the ethical nature of the Supreme Being. The differences seem to be more concerned with the relation of the Supreme Being with human beings. Quite a significant theistic theology might be built up on Chinese ideas about the Supreme Being even though these ideas are not found so completely within the pages of one book or one set of classics as is the case with the Christian religion. Biblical ideas about God are rarely if ever philosophical. Much that we have said comes from outside the religious experience of China's leading thinkers. It involves also the common religious experience of the Chinese. These Chinese theistic ideas have apparently not been made the special subject of instruction to the masses of the people.<sup>274</sup> The systematization of these Chinese theistic ideas would assist in the setting up of the Christian religion in China. Just as "Shang Ti" has now become the term most commonly used by Christians for God, so many other Chinese theistic ideas could be utilized to make the Christian message more intelligible to the Chinese and at the same time less foreign. Thus instead of claiming, as many Western Christians have felt justified in doing, that Christian ideas about God are all original and practically unknown in China, we might say to the Chinese, "We want with you to learn how to serve and love God better by doing it in the spirit of Jesus."

Now I wish to recapitulate somewhat and add a few more Chinese ideas of the Supreme Being. There are, as we have seen, two principal terms, both ancient, which refer to the Supreme Being, "T'ien" and "Shang Ti." "T'ien" is often thought of as the impersonal ethical basis of the universe though also often spoken of in personal terms. In meaning T'ien approaches the Hebrew term "Elohim." (Legge). "Shang Ti" corresponds more uniformly to the personalistic terms Jehovah and God. Between these two Hebrew terms there was a period of conflict shown clearly in the five books into which later critics divide the Psalms. The term "Jehovah" won out. In Chinese thought the term "T'ien" came into more common use than "Shang Ti." "T'ien" refers more to the being, supremacy and universality of the Supreme One, than to his relationship with men, which is the main idea in connection with "Shang Ti." With high and lofty concepts of this Supreme Being are at times vaguely connected near-pantheistic notions.<sup>275</sup> But it is only fair to say that Chinese ideas of the Supreme Being seem to have been less crudely anthropomorphic than those in early Hebrew literature. In trying to systematize ideas of God, however, the Christian thinker does not deem it necessary to include always these crude anthropomorphic notions in his own literature. It is likewise possible to find

274. Chinese Recorder, May, 1920, page 351.

275. Chinese Recorder, September, 1926, page 653.



a Chinese conception of the Supreme Being that does not necessarily involve the vague suggestions of pantheism found in Chinese literature.

That *some* Chinese had a conception of a personal Supreme Being is indicated; (1) In the use of personal terms in referring to him. (2) In the ascription to him of personal activities: for instance he hears and answers prayer. (3) In the fact that he has psychological attributes such as knowing men, knowing the future and knowing his own mind as over against the minds of men. Here self-direction, self-consciousness and self-existence are implied. (4) In his omnipotence, which while not strongly emphasized is definitely referred to by the Taoist priest and others. This is due to an absence of emphasis upon notions of force in connection with the nature of the Supreme One. Christ also, we recall, said little about the omnipotence of God. (5) In the ethical attributes which are ascribed to him. He is loving, just and impartial. The Taoist priest of Manchuria, referred to, said, "Only man is the subject of the deep love of Shang Ti."

A few more quotations will serve to show that the Chinese ideas of the Supreme Being given above are held by the people as well as the literati. "All things are derived from 'T'ien."<sup>276</sup> "All life depends upon T'ien."<sup>277</sup> K'ang Hsi said, "T'ien is the first cause." To these utterances from intellectual leaders may be added two common proverbs. "T'ien nourishes the blind pheasant." "The Heavenly Father (Lao T'ien Ya) does not starve the birds in a blind sparrow's nest." Here in a few lines is indicated a Supreme Being who is high and all sustaining and yet able to sympathize with human frailties.

It is sometimes said that the Chinese have not put together their idea of the Supreme Being and the Father. In reply to this a phrase may be quoted from K'ang Hsi's dictionary which is credited to about A.D. 220-260. "Through the creation sustaining love (仁) of the Heavenly Father (天父)." This phrase, I am told, is often quoted by Chinese preachers. The concept "father," however, is not the one best adapted for use in China to suggest the character of the Supreme Father as the father, together with the teacher and emperor, was expected to hold himself aloof and be reticent.<sup>278</sup> It does not, therefore, easily suggest the idea of intimate relationship with the Supreme Father so prominent in Jesus' thought. The Chinese concept needs a richer content.

It should be noted that the references to Taoist ideas about the Supreme Being contrast strongly with Taoist superstition and practise as ordinarily seen and known. Evidently there are many ideas of worth embedded in the prevailing Taoistic practises and ideals.

276. Book of Rites, XI, 5:31.

277. Su Ching, X: 5.

278. Analects, XVI, XIII, 5.

A word too should be said about the relation of Buddhistic ideas of the Supreme Being to Christian and Chinese ideas. The Buddhist conception of Chen Zu, or the entity back of the universe whatever the name given, is *ethically* speaking<sup>279</sup> all that one can ask. Many terms are used to designate this entity. But the Buddhist, like the writer of the Tao Te Ching, when he tries to get back of all existing phenomena, endeavors to think in impersonal terms. To the Buddhist both Chinese and Christian anthropomorphism are unfitting. Buddhism, therefore, disagrees with both Chinese and Christian writers who speak of the Supreme Being in personal terms. Vairocana (毗盧佛),<sup>280</sup> however, is a speculative personification of enlightenment. He is Buddha Supreme and Eternal. He bears the same relation to Buddha, so a Buddhist priest once informed me, that God the Father does to Christ. He does not seem to be prominent in the Buddhist pantheon and his temples are comparatively few. When the masses, moreover, think of the Supreme Being, whether as suggested by Buddhists or others, they do so in personal terms. For all practical purposes Buddha, and possibly some other Buddhist worthies, occupy in Buddhist thought the position of "Saviors."

Chinese philosophy while, particularly in the Sung school, it speaks in terms of the underlying entity manifesting itself in men and most in good men, does not, so far as I know, speak of any of these good men as being *complete* manifestations of the goodness of the Supreme Being or Entity that is back of all things. Confucius has never been deified in the Christian sense. Gautama comes very near to it. It must, however, be kept in mind that the influence of all China's religious leaders is based on their personality. In Buddhism the attitude to the personality of Buddha and some other deities amounts to worship in a full sense. In Confucianism, however, the attitude to Confucius is more that of reverence or respect. Confucius has never been confounded with "T'ien" or "Shang Ti." It is true that one phrase "P'ei T'ien" (配天) is often translated and quoted as meaning that Confucius is "The equal of T'ien."<sup>281</sup> But the term "equal" conveys more than the term "P'ei" necessarily carries. P'ei means to correspond with or be associated with. The equality in mind is not substantive or even necessarily ethical. It is rather ethical similarity. The virtue of Confucius corresponded to that of T'ien. Elsewhere in this same book<sup>282</sup> those who are *sincere* are also said to correspond to T'ien. In both cases it is a matter of ethical likeness rather than of substantive equality or identity. It was not till 1907 that the Empress Dowager raised the "worship"

279. Chinese Recorder, February, 1924, pages 115-119.

280. Researches into Chinese Superstitions, Doré, Second part, Volume VI, pages 119-123.

281. Doctrine of the Mean, Chapter XXXI, 4.

282. Chapter XXVI, 5.

of Confucius to the same rank as that of Shang Ti. This was done to put him on a par with Christ. It made no real difference to his status in the mind of the people.

One other difference in emphasis on man's relation to the Supreme Being as between Chinese and Christian ideas may be noted here. Christ passed on with approval that well-known phrase "Thou shalt love the Lord thy God with all thy heart, all thy mind and all thy soul." This means that men should love God with the same kind of love He shows to them. Thus love between men and God is reciprocal as well as love between men and men. He also, it seems to me, implied that men should love their fellows with the same kind of love shown to God. In China men have often been reminded of the love of the Supreme Being for men. But they have rarely been called on to love the Supreme Being. I have not found in Chinese thought an idea that corresponds to the above as endorsed by Christ. Generally speaking in China people are called on much more to *honor* those above them than to *love* them. So while in China much has been said about men *honoring* God, too little has been said about their *loving* Him.

Much more might be said about Chinese ideas of the Supreme Being. Enough, however, has been put together to show that God has not left Himself without witness in China. This may at least serve as a mind-opener. It is not expected to be more. It introduces another mind-set favorable to the Christian religion. It indicates, therefore, another way whereby the Christian religion may become naturalized in China. The religious experience of China includes much knowledge of God. On this a fuller experience of Him and a more adequate service of God and man may well be built.

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## An Interpretation of the 1926 Y.M.C.A. Student Summer Conferences

T. Z. KOO

**O**WING to special circumstances following May 30, several of our 1925 Summer Conferences for students had to be called off. This year, with the exception of Honan and Shantung, all of them were held. In the case of Honan, the war between Wu Pei-fu and the Kuo Min Chun made it impossible for us to hold a Conference there. Shantung students decided not to have their conference because of the Triennial Y. M. C. A. Convention which took place in Tsinan in the first week of August.



The following is the list of the 1926 conferences:—

Canton .. ..	August 24-31 ..	91, Men and Women.
Amoy—Swatow ..	July 13-18 ..	72, Men and Women.
Foochow .. ..	September 14-20	Report not in yet.
Kiangnan College and Middle Schools ..	July 1-6 .. ..	90, Men and Women.
Kuling .. ..	July 2-8 .. ..	40, Men.
Chihli .. ..	July 2-8 .. ..	120, Men and Women.
Shansi .. ..	July 4-10 .. ..	100, Men and Women.
Manchuria .. ..	July 18-24 ..	38, Men.
Yunnan .. ..	July 1-7 .. ..	Report not in yet.

The attendance this year compared with previous years is small but I think I can say without hesitation that in this year's conferences there was present a sense of challenge and a spirit of earnestness not often felt in other years. The general topic of our conferences was "精神革命." Feeling the pressure of the materialistic conception of life, bewildered by the immensity of the task before them, and conscious of their own need of power, our Christian students are coming to see the meaning of Jesus' conversation with Nicodemus—spiritual power through spiritual regeneration. Hence the motto given above.

In this year's conferences, three tendencies among students are quite marked. Let me say a word about each of them.

First, there is an increasing desire on the part of men and women students to carry on most of their Christian student activities together. A glance at the list of conferences this year will show that five out of the ten conferences are composed of both men and women students. Three of the ten student district committees also have a joint membership. This development has come largely from the students themselves.

Second, there is a greater readiness on the part of students to take initiative and assume responsibility in their Christian student activities. This is expressed sometimes in an impatience at too much "secretarial domination" as some students term it. But the more normal expression of this tendency is seen in the increasing number of Christian students who are willing to carry their share in the work because they feel this movement is their own.

Third, there is a dawning consciousness of wanting to weld together the Christian students of the nation, now in separate Christian organizations into the National Student Christian Movement of China. It has taken forty years to develop this national Christian student consciousness but I believe it has come to stay, and is only a matter of a few years when it will become a reality. In my own mind, I have likened our past forty years of student Christian work to the forty years of the wandering of the Israelites in the wilderness. In this ideal, one Na-

tional Student Christian Movement for the country, we are just within sight of our promised land in student work.

These three tendencies seen in our summer conferences indicate a development on the student field which gives great promise of future possibilities. I have set them forth in the hope that those who read these few words of mine will sympathetically understand them and so help to unfold them along sane and constructive lines.

Space allows me to mention one more point only. It is such a fundamental point, however, that I wish to call peoples' attention to it especially. During the past year, most of my time, not taken up by administrative work, was given to what people ordinarily term "evangelistic work" in several schools and universities. This is undoubtedly our main problem now in the student field. My experience in this type of work is still so limited that I am not ready yet to say anything on this subject. But I do want to ask every man or woman who has anything to do with the religious instruction of students today to ask themselves seriously this question. "Am I giving to my students in religion something that will withstand the inquisitiveness of the awakening mind, the assaults of many fashionable 'isms', the taunt of the anti-Christian propaganda, and the fierce drag of youthful temptations?" I have seen, even in my brief contact of a few months with students, so much of aridity, of doubt, of downright disbelief, and of lack of spiritual robustness in our *Christian students* that I have been forced to ask "What have we been giving to our students in the way of Christian religious instruction?" Through answers to questions I have gathered from among students, I am beginning to think that we have failed signally in one important aspect of our Christian teaching, namely we have failed to generate among our Christian students an attitude of personal loyalty to the personality of Jesus. We have made Christ appear to many as a mere bundle of theological doctrines. (道理's), often confusing and contradictory because of denominational bias. Students whose faith is built up in that way cannot stand the storm and stress of life. On the other hand, those whose faith is founded in surrender to a personality, the personality of Jesus and through Him to God, the Supreme Personality, have a joy and steadfastness in their lives which nothing can quench or defeat. To paraphrase the words of an old prayer, the question we ought to ask ourselves is, am I teaching my students

"To know Him more clearly  
To love Him more dearly and  
To follow Him more completely"

which is what a victorious faith is made of.

### SUMMER SCHOOL OF RURAL WORKERS.

A Summer School especially designed for rural workers, particularly preachers and teachers, was held July 9th to August 7th, by the College of Agriculture and Forestry, University of Nanking, with an enrollment of 224 students from fourteen provinces and about fifteen denominations. As a part of the Summer School activities of the College there was also held an institute of crop improvement. The largest single group in the school was teachers, of whom there were 84. There were 61 preachers. The American Church Mission, with 25 preachers and 10 teachers, had the largest group. Attending the Summer School, there were three missionaries, including one Y.W.C.A. worker.

Two of the most profitable hours of the Summer School were given over to conferences by the preachers on "Religious Ideas and Practices of the Rural People" and the problem of "Ruralizing the Program of the Christian Church in the Country." Many ideas and suggestions developed as a result of these discussions and the active interest on the part of the preachers in these problems indicated how vital these matters were to their own work. The discussions also indicated that many of these rural preachers had been giving very serious thought to the problems under consideration. The Summer School was fortunate in having Mr. K. T. Chung present for the first week during which both conference periods were under his direction. Under his direction the possibility of the celebration of the Chinese festivals was carefully discussed. Many practical suggestions were made by the preachers as to how certain of these festivals had been celebrated in their own churches. Among the courses offered to the Summer School students were "Methods and Materials of Extension Work," "Studies in Rural Economics and Sociology," "Methods of Teaching Agriculture in Primary Schools" and classes in crop improvement, sericulture, etc., etc. There were also a number of field excursions, demonstrations of farm implements and a number of special evening entertainments.

Dr. Paul Fugh of the Mass Education Movement offered a course on "Methods and Materials in Mass Education" and Dr. W. E. Macklin of Nanking gave a course on "Rural Sanitation and Hygiene."

A careful daily report was kept of the discussions on "Ruralizing the Country Church Program." These daily reports are now being printed in serial form in Chinese in the Agriculture and Forestry Newspaper, published by the College of Agriculture and Forestry. They are to be reprinted as a bulletin of the College and made available for wide distribution.

Cooperating in the Summer School were the National Council on Health Education; Mass Education Movement; the International Harvester Company who put on a successful demonstration of improved



farm implements adapted to Chinese agricultural conditions; the Commercial Press, the Chung Hwa Book Company and the Christian Literature Society, all of whom had excellent book exhibits.

It is planned to have this Summer School in Nanking not oftener than every other year, with the expectation that summer schools in other parts of China can be developed in cooperation with existing institutions in such centers as will serve a larger number of rural teachers and preachers now in active service.

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## China Medical Association Moves Forward (Peking, September, 1926.)

JAMES L. MAXWELL

**F**ROM several points of view the recent Conference of the China Medical Association was a more than usually interesting one and a few details of what was attempted or accomplished may be of value to the readers of the RECORDER.

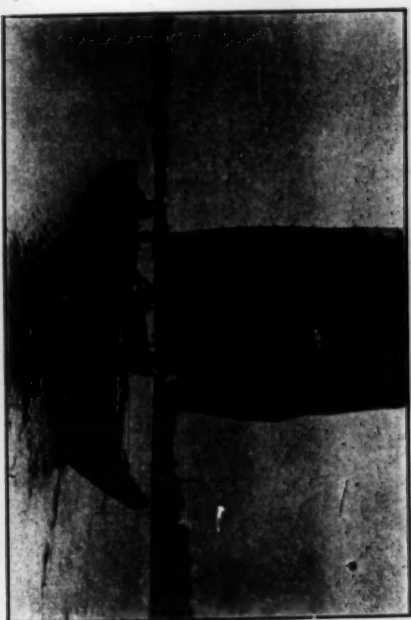
Including those from Peking and its neighbourhood there were about 250 doctors present, making this meeting one of the largest medical gatherings that has ever taken place in China.

Business sessions occupied the first period in the morning after which the Conference broke up into sections for discussion of various problems of scientific interest in the different departments of medicine and medical sociology. Some of these discussions were of profound interest as showing the contribution that is being made out here to the advance of world-wide problems. In these the China Medical Association through its members has been, and is, taking a part quite out of proportion to its size as compared with medical associations in the West. An example of this might be given by referring to a paper by Dr. Ludlow of the Severance Medical School in Korea which detailed his methods and the results he had attained in operation for abscess of the liver by which he had lowered the mortality of such operations to only 2.3 per cent, being less than half or even a quarter of the best results attained in Europe or America. The afternoons were taken up partly by technical demonstrations and on three occasions by visits to some of the historic buildings of Peking where the Chinese Government provided generous entertainment for the delegates. The evenings were occupied by semi-popular lectures on medical subjects.

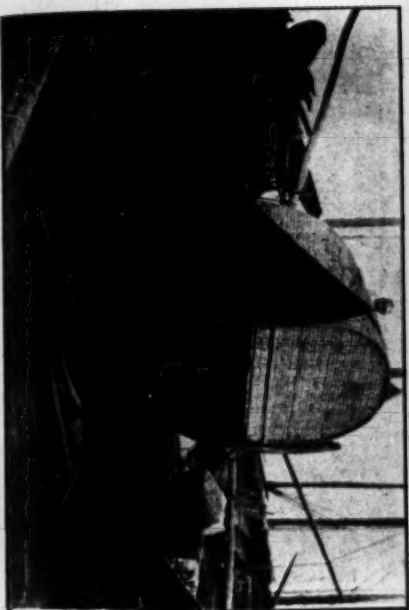
Decisions and problems of wide importance are probably those that will be most interesting to the readers and these will be briefly touched upon.



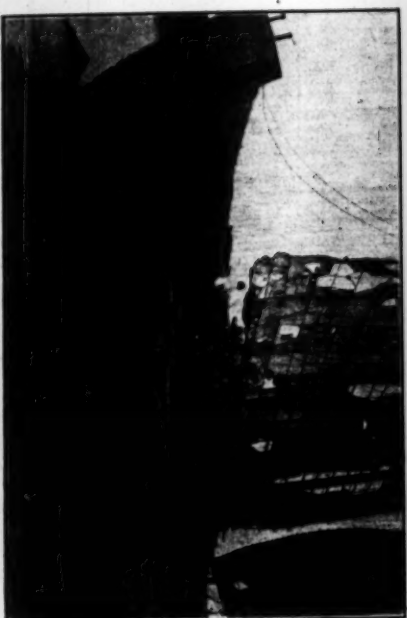
Sea Dog—Hainan.



Full Cargo—Hankow.

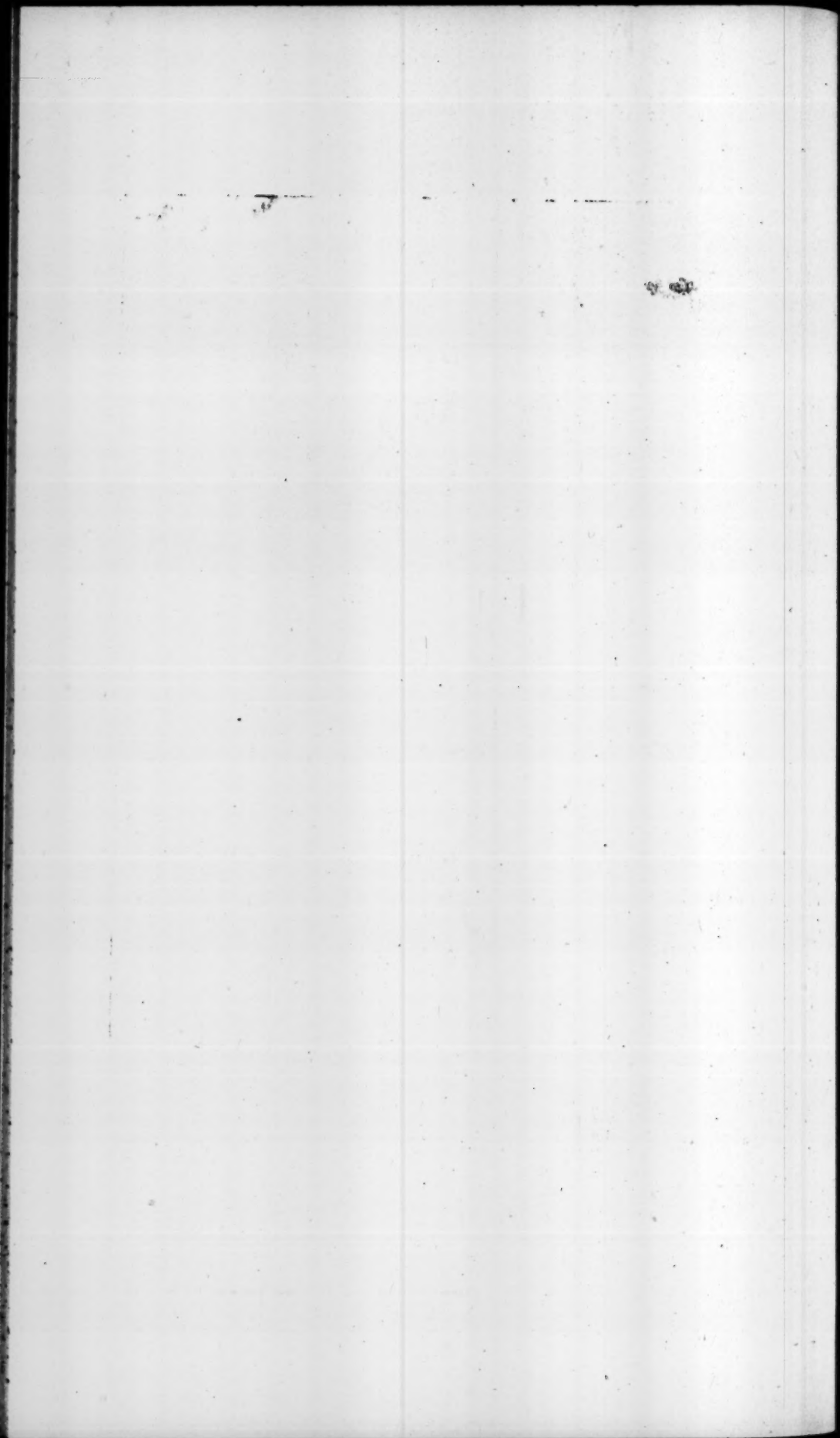


Basket in which to keep live fish—near Hankow.



A Cargo of Lumber—Han River.

BOAT LIFE IN CHINA.





A unanimous finding was arrived at on one or two questions affecting the nursing profession in China. These dealt with the importance of providing homes for male nurses employed in hospitals to allow of their being able to make reasonable provision for family life. Also of the extreme undesirability of nurses being allowed to be in charge of dispensaries in the absence of a doctor or to take the place of a physician in his or her absence on furlough. These matters were referred to the China Medical Association by the Nurses' Association of China. Both they and this Association felt that such arrangements as are referred to in the last sentence, and which from time to time have been and are being permitted by the Boards at home, are very detrimental to the morale of the Chinese nurses as being a contradiction in practice of what is taught to them in their schools. This is in every way just. If Chinese Nurses who set up in practice as doctors are often referred to with contempt, what is to be said about Foreign Nurses who are allowed or encouraged to do the same thing?

A committee was appointed during the course of the Conference to consider the preparation of a Health Programme for Mission Hospitals and to report. An interesting and valuable report was later brought in and adopted, outlining the health work that could be reasonably expected from these hospitals.

A resolution on the appointment of a trained worker in Industrial Hygiene was adopted as follows:—

"In view of the need for accurate information as to the effect of industrial processes and occupations upon the health of workers in China, this Conference endorses in principle the proposal of the Industrial Committee of the National Christian Council that scientific investigation within the field of industrial hygiene should be undertaken through the services of a trained investigator."

One of the most interesting matters dealt with by the Conference was the adoption of a minimum standard for hospitals in China. The question of the registration and grading of hospitals has been often before the meetings, but the subject is full of difficulties and little progress has been made so far. The first step has now been taken in defining what the minimum requirements of a hospital should be. Doubtless excellent work has been done and will be done in places that still fall short of even these comparatively low standards, but it is high time that some definitions were given as to in what a hospital consists. This is particularly important in view of the approach of the time when the Chinese Church may be in a position to take over some or all of the responsibility for medical missionary work out here. In the meantime a Committee will again be appointed to carry on the work of the grading of hospitals with this minimum standard as a basis to work on.

The problem of the training of midwives occupied a good deal of the time of the Conference and gave rise to much discussion. In view of the great need in China and in view also of the fact that this is the rule in European countries and in Japan, the Association as a whole was strongly in favour of the training of intelligent women for such work apart from any question of their having received a previous nursing qualification. The other view, however, was upheld by some that such training should only be given to those who were already graduate nurses. In the end it was unanimously agreed to approve with certain changes the scheme that the nurses have already prepared to meet the needs of their graduates, and to proceed in addition with the preparation of a plan for those women who have had no nursing training.

Finally to many the most interesting piece of work accomplished was the adoption of a plan for the devolution of medical missionary work on the Chinese Church by the Missionary Division of the Association in general meeting. The details of this scheme are too long to enter into here but are planned to allow of a systematic devolution whenever and wherever the Chinese Church feels ready and able to take up the problem. This matter has already been considered by one of the Synods of the Church in China and it was along the lines thus suggested and to help out on the problems thus raised that this report was drawn up. It is also felt that the report should be a guide to the mission boards at home in their dealings with this question.

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## The Significance of the National Christian Council

J. D. MACRAE

**T**HE National Christian Council has been under fire. It has been wounded in the house of its friends. There are those who say that it cannot speak for the whole church, is not fully representative, and therefore, ought not to speak at all. Moreover a great portion of its activities, during the past year in particular, have been directed toward anti-Narcotic movements, or the abolition of "Toleration Clauses" and "Unequal Treaties," questions which lie in the realm of social service or politics and are not the concern of the church of Christ. Some have even gone so far as to say that the Council is neither "national" nor "Christian." Others have been utterly indifferent toward it. "Why should we have such a Council?" they ask. "Let us get on with our work. Why should we leave our work to go and talk about it?" for this is all that conferences can be said to accomplish. At best we make much ado about nothing and in the end bring forth no more than the proverbial "ridiculus mus."

It was this atmosphere which produced in those who came together on October 13th for the fourth Annual Meeting a humbling sense of responsibility and a determination to know the will of God. The time had come either to make or break the Council. In the words of the late Hudson Taylor to a group of young missionaries bound for the unknown interior China of his day the Council was "on its knees." This attitude characterized every session, from the first devotional period to the very closing hours of the meeting. Without doubt it led to some confessions of weakness, on behalf of the Christian movement, and an occasional note of introspection, which were not wholly warranted by the facts, or which should have been set in their true perspective. We are always prone to expect the impossible of the infant church, especially in these admittedly difficult days. It is easy to point out that the Christian schools and colleges have failed to make an "adequate" contribution toward the work of the Church, while forgetting the very remarkable contribution which they *have* made. For the matter of that at what time in the whole history of the Church has their contribution ever been "adequate"? Carefully prepared statistics show that well over fifty per cent of the graduates of Christian colleges in China, up to the present time, are directly engaged in some form of Christian work, while a great many more are making a real, constructive contribution as Christian men of business, engineers, agriculturists, doctors, or as wives and mothers in Christian homes. In spite of confessed lack of spiritual vigour this is a record not to be forgotten.

Further facts as to the Council and its services must be mentioned. The history of support sought for its varied activities can tell us something. While in the first year of its existence the Council received only a few dollars from the Chinese Church, last year the sum received from that source mounted to more than three-fifths of the original estimate. For the year just closed it reached more than seven-tenths of that estimate and stands at the very creditable figure of over seven thousand three hundred dollars. In a year when special conditions might well have prepared us for far other results this is not without significance. Evidently the Chinese Church does not consider the Council a white elephant.

Again the very attention given to the Council and its work, whether by those who favour and support it, or by those who are not yet convinced of its worth, is illuminating. Let its executive issue a statement, or its chairman deliver an address and there is immediately a flutter in the dovecotes. Far beyond the bounds of either church or mission, in the daily press and in general conversation its doings are marked out for comment favourable or otherwise. Evidently it cannot well be ignored. The value of its services will be differently estimated. It would be easy to dwell at length upon these, by way of an "Apologia." Actually the Council appears to perform some important functions in the Christian



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Movement. Just what these should be was never before so clear as in the recent meeting.

If anyone anticipated a "bran' new" programme to be handed out to the Church ready-made he is doomed to disappointment. The Council did not concern itself with programmes it did something far more difficult and, in the end, much more practical. It sought to regain the vision of a living church as "a labour working to an end." It asked in deep earnestness what should be our message and our objective. Much time—more than at any previous meeting—was spent in corporate waiting upon God. Committees met less for the transaction of *business* than for intimate fellowship and the quest for *God's* way, not *our* way, out of our present difficulties. It would be presumption to say that they found that way. Yet it is only a statement of fact, as all present will witness, to assert that in all discussions spiritual values were put first. Again and again we were brought to an impasse until this or that member would recall us to the fact that in the living Christ "all things" are ours. As weighty questions were being considered there came to each one a definite conviction that light from the unseen realm of spiritual realities had "broken through" upon us. We were made to see how *all* our busy activities might be spiritualized and false boundaries removed. It was thus that the statement on international relationships became, as one member remarked, "a spiritual act and not a political resolution." It was brought to focus upon the absolute necessity for a fearless following of Christ in the sphere where nation meets nation in daily intercourse. It will, undoubtedly, appear to some as representing no advance upon action already taken by similar bodies and therefore superfluous; to others it will seem too mild to have any "punch" in it; yet others may think that no statement should have been issued. The truth is that those actually present felt themselves summoned by the very voice of Christ to go with him into the task of seeking to bring this area also under his sway. The Council had no choice but to urge the church to work for the accomplishment of this great end.

It was in this spirit, too, that the Council resisted the almost overpowering temptation to issue a pronouncement as to ways and means and produced what should prove to be of vastly greater value: "A Call to All who seek the Way of Life." This call, unanimously approved in prayerful silence, while it suggests lines of activity which are already central to the work of the Church, such as a movement for a Bible-reading church membership, religious education in the home, personal evangelism and renewed devotion to the life of prayer, yet finds its real impulse in a new emphasis. In its opening paragraph we read: "There is but one way to meet the deepest needs of our people and to quicken the life of the Church itself. It is actual union with Christ and the living of the Christ-like life." The appeal closes with the prayer that "all our fellow-



workers, irrespective of racial, denominational, theological and institutional differences, will cooperate for the fulfillment of this end." Is this too much to expect? This new emphasis which is, in reality, as old as our faith itself, waits to be made incarnate in a host of living personalities the country over.

A number of distinguished guests were present. The Council derived much inspiration and profit especially from the addresses of Dr. Robert E. Speer who, out of his rich experience, handled with sane judgment and sure touch, some of the "things that abide." One who is not of the "Han" race may be permitted to remark upon the self-restraint, the good taste and the genuine Christian spirit shown throughout by Chinese representatives. It is worthy of imitation. Even the friendly fling at the missionary in the Chairman's opening address was suited to our edification. Not the least achievement at this meeting is to have secured the consent of Dr. C. Y. Ch'eng and Dr. David Yui to become General Secretary and Chairman, respectively, for the year upon which we have entered. Much may be expected from their leadership. The future is bright with promise. God is in the midst of us.

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## Our Book Table

### THE CHURCH AND ECONOMIC LIFE.

RELIGION AND THE RISE OF CAPITALISM. By R. H. TAWNEY, with a prefatory note by Dr. CHARLES GORE. London, John Murray.

In this volume Mr. Tawney flings down a challenge to the Church of to-day. The careful historical research upon which it is built up, the measured periods of its well-presented argument cannot conceal the tremendous indictment of modern capitalism and of a religious organization which does not dare to challenge its fundamental assumptions. The author shows how the Church of the Middle ages and the early reformers regarded all life as the true sphere for the Christian religion. They may have lacked discretion but they did not lack courage in their attempt to moralize the economic life of their time. The strength of their diatribes against avarice was often sadly weakened by the wealth of leading ecclesiastics and the notorious corruption of those who "preached renunciation and gave a lesson in greed." But when all this is said the Church did right in claiming that economic life came within her sphere and when in the 18th and 19th centuries that claim was no longer made, economic materialism got into the saddle with disastrous results. The Church which concentrated on the individual and allowed society to go to the devil was certainly giving one side of the Christian gospel but as certainly it was surrendering to mammon a part of the territory which it should have claimed for its Lord.

Mr. Tawney sums up the process in a pregnant chapter, "Religion," he says, "has been converted from the keystone which holds together the social edifice into one department within it, and the idea of a rule of right is replaced by economic expediency as the arbiter of policy and the

criterion of conduct. From a spiritual being, who, in order to survive, must devote a reasonable attention to economic interests, man seems sometimes to have become an economic animal, who will be prudent, nevertheless, if he takes due precautions to assure his spiritual well-being." The conflict between religion and economic ambitions which had been waged with varying success by the Church of the middle ages was "suspended by a truce which divides the life of mankind between them. . . . Provided that each keep its own territory peace is assured. They cannot collide for they never meet." It is clear that the author, though very sparing of his own judgments, regards such a compromise as immoral and unreasonable. The ends for which the economic struggle is fought must be reconsidered and it needs a view of the whole meaning of life and of the social view of character to make any such reconsideration fruitful. "To convert efficiency from an instrument into a primary object is to destroy efficiency itself. For the condition of effective action in a complex civilization is co-operation. And the condition of co-operation is agreement, both as to the ends to which effort should be applied, and the criteria by which its success is to be judged."

Herein then lies the deeper challenge of this volume. Can the Church recover its moral authority in the field of economics? Are we content to see a truce based on a surrender of one large field of human enterprise where the Church is supposed to listen to the cry "Hands off"? Many within the Church itself are disinclined to enter this field and indeed regard it as quite outside the sphere of the Church's legitimate activity. Let Mr. Tawney say what he thinks of this attitude of mind in the light of his careful survey of the centuries of economic development.

"Few who consider dispassionately the facts of social history will be disposed to deny that the exploitation of the weak by the powerful, organized for purposes of economic gain, buttressed by imposing systems of law, and screened by decorous draperies of virtuous sentiment and resounding rhetoric, has been a prominent feature in the life of most communities that the world has yet seen. But the quality in modern societies, which is most sharply opposed to the teaching ascribed to the Founder of the Christian Faith, lies deeper than the exceptional failures and abnormal follies against which criticism is most commonly directed. It consists in the assumption, accepted by most reformers with hardly less *naïveté* than by the defenders of the established order, that the attainment of material riches is the supreme object of human endeavour and the final criterion of human success. Such a philosophy, plausible, militant, and not indisposed, when hard pressed, to silent criticism by persecution, may triumph or may decline. What is certain is that it is the negation of any system of thought or morals which can, except by a metaphor, be described as Christian. Compromise is as impossible between the Church of Christ and the idolatry of wealth, which is the practical religion of capitalist societies, as it was between the Church and the State idolatry of the Roman Empire."

If the Church of the West has failed, why should the Church in China follow her example?

#### CHRISTIAN COOPERATION IN MEXICO.

MODERN MISSIONS IN MEXICO. By W. REGINALD WHEELER. *Dwight D. Day and James B. Rodgers, The Westminster Press, Philadelphia.*

This volume is the outgrowth of the visit of a Commission from the Presbyterian Board of Foreign Missions to the stations established by that

Board in Mexico. Besides being an interesting account of the journey of the Commission and the impressions which its members received from their meetings with the Churches and their review of the conditions and prospects of their mission stations, the book contains much general information about Mexico, its geographical features and political development. Moreover, it throws much light upon the relationship between the Mexican Government and Ecclesiastical Institutions, and for this reason it will be read with special interest because of the struggle between those parties which has become so acute during recent months.

Perhaps the chief value of the book, to students of missions, is its report of the results of an experiment in denominational coordination and territorial division, which originated at a convention held in Cincinnati in 1914. In that year, owing to the disturbed conditions of Mexico, it became necessary to withdraw a large part of the missionary body, and the Convention was called to consider the problems which were affecting all the Societies carrying on work in that country. Previous to 1914, each of the denominations had been operating without definite relation to the others in the field. There was consequently disproportionate occupation of the field, some overlapping, and the inevitable small rivalries and friction which occasionally arise. The Convention unanimously agreed upon the principle of territorial partition, and recommended united effort in such departments as the production of Christian literature, and the provision of Theological Education. About five years elapsed before the details of the plan could be worked out and the necessary readjustments made. But at length this was accomplished and the plan was put into general effect in 1919. For the Presbyterian Board it appears to have involved considerable sacrifice in the giving up of established work and valuable properties; the territory henceforth allotted to their Mission being less developed and the people thereof more backward. Yet it has been again found true that the law of the Kingdom, that he who loses his life shall gain it, applies to mission bodies no less than to person. In the new fields larger opportunities have opened up in Mexico for the Presbyterian Board, and the new programme has proved a mighty stimulus to the Mexican Presbyterian Church. There has been encouraging advance toward self-support, and vigorous revival of evangelizing work. Attention has been fixed on the task of reaching the Mexican Indians who form a large portion of the population.

The Mexican Indians are of two types,—the Latinized Spanish-speaking Indians and the pure-blooded Indian-speaking Indians. The latter, although probably destined to be ultimately absorbed in the former, are still surprisingly numerous, totalling considerably over two million persons, and for them, as yet, practically no Christian work has been attempted.

The concluding chapter of this book is a ringing appeal for work among these people and we surmise that few missionary appeals meet more ready response from the people of the United States than this on behalf of a pagan people so near to their own doors.

We commend this book as revealing the breadth of vision with which missions are being administered, and the growing efficiency which results from mutual recognition and cooperation between mission boards.

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THE CHINA YEAR BOOK, 1926. Edited by H. G. W. WOODHEAD. Tientsin Press, Limited, 181 Victoria Road, Tientsin.

This volume is packed full of information, containing altogether 1,320 pages. It covers almost every field of human interest and activity in China.



Trade, scientific effort, education and religion all come under review. A new attempt to estimate the population of China based on post office returns is given. Most complete are those sections dealing with recent political events in China such as the May 30th affair, and various diplomatic conferences. There is a most interesting section on developments in the labor world. A list of treaties affecting missions is included. The whole volume might well repay study with a view to listing the various reconstructive movements going on in China alongside of and in spite of the political whirligig. Of these there are many. Perusal of this volume would, therefore, give encouragement as regards China's future. There is much going on in China outside of military and political squabbles. Forestration receives considerable attention. Nanking University is recognized as taking the lead in this important effort. The briefest reference only is made to the bacteriological studies in animal industry and efforts in agricultural improvement being carried on in that institution and elsewhere. The Mass Education Movement is seriously tackling the problem of China's 200,000,000 adult and adolescent illiterates. Chinese reconstructive movements in general education are, however, only lightly touched on. The editor feels it necessary to speak somewhat critically of the out-spoken interest of missionaries in treaty revision and other problems. Apparently the only "safe" missionary is one silent on political questions or able without hesitancy to follow the lead of merchants and diplomats. The references to missions in this volume are alright so far as a brief historical summary goes. It would, however, help if a practical summary of missionary activities (Catholic and Protestant combined) were included in future editions. The activities of educationists and Christian organizations might share with the articles on trade a somewhat fuller treatment. Like the merchants these groups of residents are making present history. They are doing much more than discuss treaties. The missionary enterprise represents a tremendous economic outlay and a widely ramified religious and social effort. We would not have less space given to trade activity. We would, however, have the treatment of the educational and Christian activities amplified. Taken by and large this volume improves each year in comprehensiveness and usefulness. It is, indeed, so comprehensive that it is almost indescribable. Only those who possess it can appreciate its value. It should have a place in every office and library connected with Christian organizations.

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JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. *Volume LVII, 1926.*

This is a particularly interesting issue of this standard annual, such varied subjects as famine, map-making and the Chinese cat finding a place. Among the most interesting articles are the following:—"The Tibetan and His Environment," by J. H. Edgar, an elaboration of an article published in the *Journal of the West China Border Research Society*, 1924-25: "A League of Nations in China," by Evan Morgan, a subject treated earlier in the *New China Review* (August, 1919). Dr. Ferguson surveys standard Chinese histories disclosing the vast amount of material awaiting attention and translation by Westerners interested in getting at the historical facts about China as set out by Chinese historians. Much of this material is of a fascinating nature. "Yen Hsi-chai, a 17th Century philosopher," is discussed sympathetically by Mansfield Freeman. Yen revolted against

the Confucian tendency to spend its virtue in reading and writing books, though he appears to have indulged in that over-worked occupation himself to some extent. He stood, however, for activism and practise (of old norms of human endeavor) as over against this over-indulgence in reading and writing. He was a pragmatist who like Mo Tzu and most Chinese philosophers tested the value of ideas by their ethical results. Yen is one of those spurts of revolutionary thinking that have appeared in certain Chinese thinkers from time to time only to be submerged again in the steadily flowing stream of conservatism. Somehow the radicals have never swung things for long in China. J. H. Teesdale, discusses the biography of Li Sin Cheng, the "Faithful Prince" of the Taiping Rebellion. He is seen to have been a man with high ideals which were frustrated by the weaknesses inherent in the movement through which he tried to realize them.

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THE LINGUIST, 1926. Published by the Students of The Department of Missionary Training, University of Nanking.

It is always helpful for junior missionaries to catch and record their fresh and somewhat fleeting impressions of China and their place therein before these are dissipated by the haze of multitudinous tasks and the ever-present conflict of opinions. It is precisely this thing that the students in Nanking "Language School" have tried to achieve. They have put together "a record and a memory of their first year in China." Both the illustrations and the articles are fresh and sometimes pungent. Reference is made to "jolts" received as a result of learning of Chinese ideas, ethical and religious, of which many of them were not aware before coming to China. The article on "Becoming a Missionary" is one we could wish all those looking towards Christian work in China might read. These missionaries have come to a land with vast problems but shot through at times with a light not glimpsed before they arrived in China. Their struggles with the language, their spiritual problems and their hopes are set forth interestingly, the whole tinged with that indispensable qualification of modern missionaries in China—a sense of humor. We wish this volume might find wide circulation among student volunteer bands at home. It would do them good.

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THE REVOLT OF MODERN YOUTH. JUDGE BEN B. LINDSEY and WAINWRIGHT EVANS. Boni & Liveright. Sixth edition. Gold \$3.00.

Judge Lindsey has struggled with the problems of youth for a quarter of a century. He has come into intimate contact with those aspects of modern life where youth is breaking over traditional conventions. This book contains the cream of his experiences and his thought. It is an indictment of some conventional ideas illustrated by the human fruit of their application. Quite frankly the modern problem of the relationships between the sexes is discussed and some forward looking suggestions made. He ventures to make prognostications in this connection which are not only revolutionary but will to many appear at first sight startling, especially if they are hopelessly wedded to the idea that conventions are permanent simply because they are old. Often the lines gleam with white-hot indignation. More often they sing with deep human sympathy and understanding. Some of the life-stories given by way of corroboration are deeply moving. The Judge's strong trust in the ultimate trustworthiness

of human nature stands out on every page. He practises what he preaches—free and untrammelled discussion of these very human and inescapable problems. He is out in a search for truth. He believes in saving those who might be lost through mistakes—women equally with men. He is convinced that the present social order should be remade. Incidentally this book provides much material for thought for those inclined to make easy and invidious comparisons between Western and Eastern civilizations. It also plainly sets out some of the stupendous changes taking place in Western civilization. For his work in lifting back into opportunity and self-respect those who had “sinned” Judge Lindsey has been pilloried and socially crucified by those who do not understand him or who are slaves to conventions just because they are. The book is, therefore, a message from one who has suffered for the ideals he sets forth.

#### SHORTER NOTICES.

基督教百問. COMMON QUESTIONS CONCERNING CHRISTIANITY. (*Question Time in Hyde Park*).

Hyde Park in London presents a scene on Sunday afternoon not to be met with elsewhere. Everywhere there are groups surrounding orators who are labouring to set forth their own specific plans for the salvation of the world. There are Free-thinkers, Theosophists, Communists and representatives of almost all the isms known to Christendom. Professor C. F. Rogers, who teaches theology in King's College, London, takes his stand in the park every Sunday afternoon and contends valiantly for the truth. He has compiled a book containing specimen questions put to him by opponents in his dialectical battles and the answers he saw fit to give. Mr. Hottinger S. C. Chang has translated the book for the C. L. S. and it is issued in Kwoyü at the cheap price of 20 cents. A useful book to put into the hands of the anti-Christian student.

J. D.

EARLY BAPTIST MISSIONARIES AND PIONEERS. By W. S. STEWART. *Judson Press, Phila.* \$1.50.

This is a small volume of brief biographies of famous Baptist missionaries, several of whom are familiar to all who are interested in missions—Roger Williams, Wm. Carey and Adoniram Judson, others whose field was in Home mission work in America, not so familiar, but all are worthy of such remembrance as this book affords—Knibb, the emancipator of the slaves of Jamaica, McCoy a pioneer missionary to the Indians and Peck, a Christian pioneer in the Mississippi valley.

G. P.

THE UNKNOWN BIBLE. By CONRAD HENRY MOEHLMAN, Ph.D. *Professor of History of Christianity, Rochester Theological Seminary. George H. Doran Company, New York. Price G. \$2.00. Crown 8vo. Pp. 271.*

The average Christian takes the Bible for granted. It is there; it is an entity; it has been canonised; it is bound in one volume and in a style that indicates that it is sacrosanct. But if he is asked “How did we get our Bible,” he is nonplussed, for he does not possess the erudition that is necessary to answer the question. He should therefore be extremely grateful to our author for gathering in small compass and presenting in a popular and readable style countless facts that have long been hidden in numerous weighty tomes and lain scattered in various corners of the world of Biblical scholarship.

E. F. B.-S.

THE JEWS AT THE CLOSE OF THE BIBLE AGE. *A Symposium by Jewish and Christian Scholars, The University Press of Liverpool & Hodder and Stoughton. Price 5/- net. Crown 8vo. Pp. 156.*

A course of lectures delivered in 1924 at the Jews College, London, dealing with the religious life of the Jews in and around the time when the Old Testament canon closed. The paper by Dr. Herbert M. Adler entitled “The Jewish Papyri Discovered



at Assouan," throws light on a Jewish Colony in Egypt at the time of Ezra; that by Canon C. F. Burney traces the evolution of such doctrine of Immortality as is to be found in the Old Testament; while the Chief Rabbi makes a strong case for the existence of Mysticism in ancient Israel.

E. F. B.-S.

**THE SINLESS INCARNATION.** By FRANCIS WESLEY WARNE, *Bishop of the Methodist Episcopal Church in India.* The Methodist Book Concern, New York. Price 50 cents. (Gold). Crown 8vo. Pp. 96.

A tract written for Indian readers in which the writer, following the method of Mars Hill, presents the material of the Gospel story in a thought-form familiar to his readers, viz., that of Incarnation. The teaching is positive throughout and the aim is "to fulfil" not "to destroy." It is not a book to be translated into Chinese, but the sound method of adopting an indigenous thought-form might well be followed. Perhaps in a land where filial piety is a basic virtue the message might best be presented in terms of Fatherhood.

E. F. B.-S.

**WHAT IT MEANS TO BE A CHRISTIAN.** By EDWARD I. BOSWORTH, D.D., *Translated by LUELLA MINER AND DAVID Y. WANG.* Published by Shantung Christian University. 1926, \$0.20 Mex.

We are glad that this valuable book is now available in Chinese. It will no doubt meet the needs of Christians and non-Christians. So far as translation is concerned, the reviewer is not quite satisfied. For instance, on page 143 we find Donald Hankey's statement rendered thus, "作一基督徒是重註其生命, 曾有一位上帝." Then on the same page we find this term, "友情界" which is also not familiar. As a whole, however, the book can be understood by Chinese readers.

**THE HEROES OF SMOKEOVER.** By L. P. JACKS, D.D., LL.D., D.Litt., *Editor of "The Hibbert Journal."* Hodder and Stoughton, London. Price 7/6 net. Crown 8vo. Pp. 318.

Principal Jacks is never more a sociologist and a philosopher than when he is a novelist and in "The Heroes of Smokeover," as in the "Legends," which preceded it, his ideas and ideals are expressed in character sketches and embodied in a tale, rather than enunciated in abstractions. His "Heroes" are a very mixed crowd and include: labour leaders, titled ladies, Jesuits, Protestants, a baker's son who became a famous bacteriologist, a bricklayer's son who became a leading surgeon. But these are all united in personal dedication to a great cause. Dr. Jacks pokes pleasant fun at the people who are interested in the academic discussion of "problems" and he has no cast iron theories to advocate, but he points out that though you may go as far as to "nationalise" a surgeon's instruments, you can still not nationalise his fingers—and so the whole round of inequality starts again.

E. F. B.-S.

**THE CHILDREN'S LIFE OF JESUS IN THE BIBLE'S OWN WORDS.** By ARTHUR MEE. Published by Hodder and Stoughton, London. Price 2/6.

This is a beautiful book and is designed to make its little readers fall in love with the Saviour who loved little children. It tells of "The Childhood of Jesus," "The wonderful things He did," "The beautiful things He said" and, finally, tells the story of "The last days." All in the very words of scripture. Jesus own sayings are printed in italics. It is pointed out in the preface that the Evangelists give us the record of only 35 days in the most wonderful life ever lived on earth. The book is illustrated by twenty photogravures of pictures by famous artists and a coloured frontispiece of Jesus in the synagogue at Nazareth. There are 206 pages so this must be one of the cheapest as well as the best books to give to a boy or girl. No better gift could be imagined.

**使徒行傳錄. KEY TO THE ACTS OF THE APOSTLES.** By J. P. NORRIS formerly Arch-deacon and Canon of Bristol. Translated into Chinese by Mr. Huang Ming-yi with a preface in Chinese by Mr. John H. Hsu and in English by Bishop Norris of Peking. Published by the Church Literature Committee of the Chung Hua Sheng Kung Hui. Price 40 cts. A. C. M. Bookroom, 20 Minghong Road, Shanghai, or R. T. S. for China, Hankow.

This book was written by the father of Bishop Norris nearly sixty years ago and the Bishop says in the preface, "In spite of many valuable books on the Acts

which have appeared in recent years I have found no great reason to alter anything my Father wrote." The book is written in good wen-li, is printed on white mao-pien paper and is a scholarly exposition of its subject.

J. D.

THE RED THEOLOGY IN THE FAR EAST. By CHAS. H. COATES. *M. F. Robinson & Co. Lowestoft.*

The writer of this book sees everybody who disagrees with him red and writes accordingly. In addition he is a literalist trying to square science with his literalism. In consequence he develops some strange speculations to bolster up his literalism. He thus drops into what is, presumably fundamentalist "higher criticism." To express one's uncertainties fairly about this book would take much time and space. While written with a certain brilliance the book does not seem worth much effort.

MARSHAL FENG—THE MAN AND HIS WORK. By Rev. MARCUS CH'ENG. *Mex. \$1.00.*

Rev. Marcus Ch'eng is Chaplain-General of the North Western Army, Kalgan, North China. The book, therefore, gives an interesting insight into the life of General Feng by one who knows him intimately and sympathizes with him. It is well illustrated.

THE PRAYER MEETING IN THE LYCEUM THEATRE.

This is an account of a prayer meeting held in Shanghai, July 15, 1926. In addition newspaper reports and correspondence are included. The meeting had to do mainly with General Feng.

## Correspondence

### Extrality and Allied Subjects

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I stand with Bishop Huntington on this subject (*CHINESE RECORDER*, September, 1926, page 670). I have been in China even longer than he and have been in all kinds of work. It is thirty-six years since I came to China and it is thirty-seven years since my wife came to China. We are both willing to trust God and the Chinese people and give up any extrality rights. As I see it we have no rights here except what are freely granted us by the Chinese. In America, foreigners, Asiatics and Europeans have no rights except what America freely grants them. I believe it is so in nearly all countries. Why should China be an exception? It seems to me that a change is coming soon whether we want it or not. Why not yield to the inevitable gracefully? If China

had the courage of her convictions she would abrogate the unequal treaties, as Turkey did and notify the Powers that she was ready to negotiate new treaties on a basis of equality.

Yours sincerely,

W. H. LINGLE.

Changsha, Hunan.

### "The Toleration Clauses"

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—In your September number, 1926, Mr. T. W. Douglas James comments upon my article in the preceding June issue and says among other things that I have joined in "what is now the popular clamour against missionaries." I disclaim entirely this assertion as a correct interpretation of what I stated in my article, for it is not right to classify certain specified acts of certain missionaries as a

"clamour against missionaries." It would be difficult for any one familiar with the facts to deny that there have been some missionaries who have frequently appealed to consuls and ministers on behalf of their own claims in purchasing property and also on behalf of their converts in legal disputes. Intervention in local affairs has even extended to disputes between Protestant and Catholic converts as I know from my own experience, having once been requested by two Consuls to act as arbitrator in such a dispute which had lasted for more than two years and which, I found on investigation, had had its origin in such a trifling matter as the forcible seizure of a wooden door. Criticism of such missionaries does not mean "clamour against missionaries" in general. It was because I believed it to be a fact that the great majority of missionaries has never favored appeals to Consuls that I ventured to suggest the publication of the names of those who, by their indiscretion, had compromised the whole body in its relation to the provisions of the 1858 treaties. It is a serious blunder to make the whole missionary body responsible for the mistakes of a few individuals, and I can think of few things that would be more beneficial for the missionary movement in China than for the majority to set itself firmly and unequivocally against the minority in this question of the use by individual missionaries of their political and legal position as foreigners to assist converts or to carry on their own work. It is my opinion that it has always been unwise to purchase property for foreign residence or missionary propaganda when it could only be done by the pressure of foreign power; and missionaries whose only claim to "love for the people," as referred to by Mr. James, rested upon their willingness to stand be-

hind converts in law-suits should be required to desist or be recalled to their home-lands by their societies. It has been the practice of a few missionaries, and not the policy of the missionary body as a whole, that has brought the toleration clauses into disrepute. It has always been, and still is, in the power of missionary organizations in China and of missionary societies in home lands to correct this kind of abuse of the treaties on the part of such individuals and, being within their power, it appears to me to be nothing less than a duty. May I repeat what I suggested in my June article? The so-called toleration clauses need no apology and no renunciation; what should be made impossible is that any missionary or Chinese convert should be able to use them for the purpose of self-advantage for which they were not intended.

Yours sincerely,

JOHN C. FERGUSON.

Peking, September 21, 1926.

### Mission Funds and Property

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—In the RECORDER of September there is a symposium on the "Evolution of Devolution," in which there is an article by Donald Fay, Pastor, Baptist Church, Chengtu, which is so startling that I would beg of you space for a short letter. He advocates (1) Total self-management for churches that have up to one-third self-support: (2) All money from foreign sources to be given directly to the Chinese churches: (3) All property to be handed to Chinese Christians. (4) Residences of missionaries, because they were voluntarily given to missionaries, to be given voluntarily to the Chinese by the missionaries.



There are some rather glaring errors here. I have been a missionary for just on thirty years, but I have never been given a house. I do not possess a house either in China or in England. The house I now occupy was built by foreign Christians to house me and my friends while we were missionaries to the Chinese. There is a special warning in my regulations that clerical missionaries must avoid becoming pastors of congregations. The foreign mission society also built a chapel for the missionary to preach in. Now, in many places, the result has been that groups of converts have collected and constituted little churches. Before they became Christians they were self-supporting and self-propagating. The Buddhist and Taoist religions were spread in China through native resources. Those who refused to pay up for a new temple would often get beaten. I heard a missionary ask a new Chinese convert what was the good of becoming a Christian and he said, "It is so much cheaper." The blame rests on the missionary and not on the convert, of course. Mr. Donald Fay lives in Chengtu. In that city there were, in 1924, one hundred and ninety foreign missionaries. Szechuan is by far the largest of the eighteen provinces. It covers an area of 218,533 square miles and has a population of nearly 50 millions. The Chinese are mostly in villages, only 12% live in cities; missionaries are mostly in cities, only 12% are in villages. Mr. Fay can easily see what an awful forest of untouched life there is in Szechuan. And yet he wants to wolf up all the plants, chapels, residences, schools, for the Chinese who are already saved! What about those for whom they are meant? He does not say that it is with the object of reaching the unconverted, he only makes a plan by which the

buildings can be kept safe from taxes. The Chinese Missionary Society in Yunnan, has houses for its missionaries: are they to be given to the Christians or are the missionaries to move on and try to reach the new districts? His closing sentence is "Their help will still be indispensable to us" Does this refer to money? Buildings take a lot of money to keep up.

Yours truly,

E. F. WILLS.

Tsaoshih, Hupch.

### Biblical Commentators

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—In the September number of the RECORDER Dr. Chiang Liu makes a few statements with reference to Jewish history which should not pass unchallenged.

On page 620 he says "I am, however, inclined to agree with the biblical commentators." What biblical commentators are those to whom he refers? If what follows was written by those commentators, then they stultify themselves and cut the ground from under their own feet.

In what we now have to say with reference to the Old Testament we take it simply as history, not as a part of the Bible.

Now anyone acquainted with the characteristics of the ancient Jews of course knows that they were exceedingly careful in the transmission of their history. In copying ancient manuscripts they took the utmost care to avoid mistakes made by copyists. The result of this is that in the Old Testament there are comparatively few "variant readings." Jewish history as given in the Old Testament is by far the most trustworthy and accurate ancient history on record.

Now when Dr. Liu follows his commentators and states that the book of Isaiah was written by at least three authors, he cannot adduce one item of history to sustain such an assertion. In the book of Isaiah (Ch. 1:1), the prophet says that he exercised his office as prophet during the reign of Uzziah and the three kings that succeeded him in the little kingdom of Judah. Uzziah began his reign in 727 B.C. References to these kings in the historical parts of the Old Testament not only fix the dates of their reigns, but they also give us the time when Isaiah labored in that kingdom as a prophet. His labors extended over many years. His book is no small volume. It was not written at one sitting, nor was it all addressed to the same class of people. The style of composition, the vocabulary, the purpose in writing, etc., differ more or less in various parts of the book. But do all these variations show that the book is a compilation by various authors? Not in the least.

We have merely to take for granted that Isaiah had the good sense to change his style and mode of address to suit the people for whom he was writing. You will pardon a brief reference to your correspondent by way of illustration. Your correspondent has labored in China for several tens of years and has had occasion to live in a number of different parts of the country. In so doing he has found it best, if not indeed absolutely necessary, to change his mode of speech, his dialect, a number of times so as to be more readily understood by the common people. Now, suppose he had written in "romanized" or in "phonetic" an address in each of the dialects that he has used, and suppose these addresses had fallen into the hands of the "higher critics," what would have been their verdict? They

would have had to say, consistently with their methods of criticism, that these addresses could not have been given or written by one and the same person; because the language and style of each is different from all the others. But your correspondent would be compelled in the interests of truth to claim that he spoke and wrote every one of these addresses. Just so, in the interests of common sense and truth we must contend that the writers of the Old Testament had the common sense that prompted them to suit their speech to the needs of the people to whom they spoke. This simple fact will readily account for all the differences in style, vocabulary, etc., seen in their writings.

Again, Dr. Liu, led by his commentators, makes the statement that "most portions of the Old Testament were not written till long after the return from the Babylonian captivity." We would like to ask proof for such a statement. The first five books of the Old Testament were certainly written many hundreds of years before the captivity. The proof of this lies, first, in the constant and very frequent references to these in the historical books of the Old Testament preceding the captivity. The second proof is in the use of various words that occur in these books. There are old Egyptian words that were current when the books were written, occurring frequently in the text; again, there are in the Egyptian of that date also old Hebrew words. These facts show beyond a peradventure that the ancient Hebrews and the ancient Egyptians had intercourse with each other; and this fixes the date of these books as being about 1500 B. C. The use of words is often the best witness as to the dates of the books in which they are found.

Again, the writers of the Old Testament historical books, during

the age of the kings, constantly appeal to the royal archives as witness to what they record. This is, of course, proof positive that the writers did their work long before the captivity, not after it. The Old Testament histories also link up with contemporaneous secular history, the date of which cannot be doubted, and thus the historical portions of the Old Testament fit in with the general history of the world.

But once more. The Old Testament contains a chronology of the human race, beginning with the first human family. This is not Archbishop Usher's chronology, nor the work of any one man. Various men of sound learning have gone into this matter very carefully and the results cannot be doubted.

Finally. We think that Dr. Liu's reference to foreign imperialism is well taken. There is no doubt that both among foreign business men and among missionaries there are those that are imperialistic in their attitude toward those of other nations besides their own. However, we think they are a very small minority. The unfortunate fact is not as yet solved as to how to rid the country of such undesirables.

In what we have said above in the way of criticism we do not lay any blame at all on Dr. Liu. The fault lies with those that taught him, who should have known better.

Sincerely,

A. SYDENSTRICKER.

## On The Field

**Chinese Study of Original Languages of Bible.**—Mr. Calvin Lee, a graduate of Princeton University, is now in Jerusalem where he has gone for the purpose of studying the original languages of the Bible. He also visited Greece. He hopes to make some contribution to the Church in China along these lines.

**Religious Tract Society's Output.**—Amid and in spite of "much tumult and many anxieties" the work of this society has shown progress. Its circulation for the past year has passed all previous records by 1,800,000. The grand total reached was 6,000,000. Considerable special material is ready for use in the "Special Week of Evangelism."

**International Golden Rule Sunday.**—This day, set apart for the promotion of international peace and understanding, falls on December 5, 1926. It is the day of a

fellowship that expresses itself in aiding children orphaned during the great war and now in the care of Near East Relief. Headquarters are at 151 Fifth Avenue, New York. Last year more than fifty countries observed it by sharing a communal meal, thus emphasizing the unity of the human race.

**Universal Week of Prayer.**—The Universal Week of prayer will enter upon its 81st anniversary during the week, January 2nd-8th, 1927. "The call to intercession is specially urgent in view of the high hopes as well as the immense problems of our time." The general subjects are, Thanksgiving and Humiliation; The Universal Church; Nations and Governments; Missions; Our Young People; The Jews and the Home Base. Those desiring list of topics, etc., may write to Mr. H. M. Gooch, World's Evangelical Alliance, 19 Russell Square, London, W.C. 1.



**Yenching University Moves to New Site.**—Yenching University was able to open on scheduled time, September 22, on its new site, a mile east of the Summer Palace and four miles northwest of Peking. By very unusual sacrificial effort on the part of the entire construction bureau staff, throughout the spring and summer, this opening on time with all essentials provided was made possible. On the very day announced for the admission of students to the dormitories the engineers were able to turn on lights and water for the first time.

**The Government Student.**—Cheeloo Weekly Bulletin (September 25, 1926) has a few good words to say about the government student. He has been underrated. He has been judged too much by the features of mob-psychology. He is, however, sound and in earnest about getting at the truth. "The student of to-day is far more serious on questions effecting life, social reform, religion, etc., than the student of ten years ago." "The old student had a receptive memory; the new student has a receptive mind." He has a real sense of religious values though somewhat confused by the conflict between religion and naturalism. His greatest danger lies in the "inadequacy of teaching leadership." To meet his needs more attention should be paid to the "ministry of the classroom" and personal contacts. We are glad for this optimistic and fair reminder that the government student is not as bad as many think him to be.

**Chinese Christian Patriotism and the Principles of Sun Yat Sen.**—The following letter is from Rev. David S. Tappan, the principal of the Christian Middle School for boys in Hainan. It bears directly on the article on these principles published in this issue, page 774.

"We had to make some concessions to the spirit of the times but did not of course give in to anything that was wrong. We allowed a class to be started to study the principles of Sun Yet Sen and were surprised to find that he has taken most of his ideas from the American Declaration of Independence and Constitution. There is nothing not in accordance with Christianity.

As a result of this class our men can now go out and prevent persecution of Christians by saying they know that a good Christian can be patriotic and a leader in patriotism. The fact that our boys are zealously patriotic has stopped the talk that all Christians are the 'running dogs of imperialism.'"

**Work of Mr Li Chi An, Field Secretary of Christian Endeavor in China.**—The excellent field work done by the Chinese field secretary, Mr. Li Chi An, is one of the most encouraging features of the C. E. work in China. Mr. Li is a remarkable young man of unusual devotion and ability and zeal. Before his conversion a few years ago, he was an honor student in a government college, studying Chinese law and journalism, and was very much opposed to Christianity. He was converted through the influence of a Swedish lady doctor who treated his eyes in a mission hospital, and prayed with him daily. After his conversion, he determined to go to a theological seminary and to devote his life to Christian service. Formerly he received a salary of \$200 a month but now he gladly accepts only \$20 a month as C. E. field secretary. He suffers a great deal of hardship travelling under present conditions in China, as he feels called of God to this work and believes that by pushing C. E. he can help the church in China more than in any other way. Very appreciative letters have been

received from missionaries and Chinese pastors in Shantung, Hupeh and Hunan, the three provinces in which Mr. Li has done C. E. work.

**Conditions in Sianfu.**—Some weeks ago the Rev. A. G. Shorrocks, the senior E. B. M. missionary in Sianfu, succeeded in getting a telegram sent to Rev. Keyte, informing him that the missionaries were all well, but that conditions were becoming critical. On hearing this news, Dr. Wheeler of Shantung Christian University offered to go to their relief, provided that guarantees could be obtained that he would be able to get through the lines. These guarantees were secured from General Liu Chen-hua by the British Minister. The Medical Faculty and Senate of the University have voted to release Dr. Wheeler for this special mission. He will be accompanied by Dr. Wyatt of Taiyuanfu, and a safe-conduct has been promised him through Shansi and Shensi. A letter which has just been received from the Rev. J. Watson of Sianfu, who had been allowed out of the city in order to try and make arrangements for the refugees and beggars, speaks of conditions in Sian as "appalling." The fact that he was allowed to leave the city gives good ground for hope that Dr. Wheeler's expedition will be allowed to enter, and that proper arrangements will be made for any of the missionaries and other foreigners who may need to do so to get away from the besieged district to some place of refuge. *Cheeloo Weekly Bulletin*, September 18, 1926. (The foreigners were later allowed to leave. Ed.)

**Short Report of China Inland Mission (China and the Gospel).**—For this Mission, as for others, 1925 was a year of special difficulties. It felt the repercussion of "China's challenge to the Foreign

Powers." Opposition and bitterness therefore, have been part of the year's experience. In some cases, however, this overreached itself with the result that Christians became more united and separate from the anti-Christian party, (page 6). The Mission mourns the loss of a rather large number of workers. It registered also the largest addition received during any one year, 69 new volunteers. The total number of missionaries on the active list on December 31, 1925 was 1,172. All the home centres including China show a reduced income, the total for the year being £9,230:14:2. In spite of this, however, more was expended on general mission work than in previous years. This was partly owing to a decreased expenditure on travel. There were reported 4,577 baptisms bringing the total baptized since the organization of the Mission up to 109,540. In spite of many adversaries the door is still open. The Report notes that Christianity is to the Chinese a foreign religion "inseparably associated with foreign wars and treaties obtained by *force majeure*." As a result the Gospel has been "associated with foreign prowess and aggression rather than with meekness and the way of the Cross."

#### **Model Village Built by Y.M.C.A.**

—The Shanghai Y.M.C.A. is starting a model village in a suburb of Shanghai where about 100,000 of the poorer class live. An acre of land has been purchased which cost \$20,000. On this land it is planned to erect finally sixty cottages of which the walls will be brick and the roofs tile. There will be also a "Y" hut and a playground. The first twelve cottages and the "Y" hut are in course of construction. The American Friends' Service Association gave the money for six of these twelve cottages and

Dr. J. R. Mott that for the hut. Local organizations gave the money to buy the land and erect the other six cottages. Each cottage, which will have two rooms with a kitchen and lavatory and floors of cement, will cost Tls. 300 and rent for \$3.00 per month. This will be a boon for the laborers who make up the bulk of the residents in this suburb. The promoters hope to pay some interest on the money invested and prove besides that cheap and decent living quarters are a possibility. It is the first village of its kind in China. A baby clinic, day nursery, and day and evening classes will be part of the service rendered. The main work will be with the coming generation. The secretary who will be in charge has had special training in work for boys. The main motives back of this enterprise are to enable the villagers to appreciate the Christian way of life and to build up a Christian community.

**The Will of Dr. Sun Yat Sen.**—The Bureau of Education in Hunan has recently issued special instructions anent the use of Dr. Sun Yat Sen's "Will" and his books in the schools of that province. Schools and educational organizations are to display a photo of Dr. Sun and "teachers and students in each school" are to "hold a weekly memorial assembly in the first period of every Monday to recite his "Will," to pay respect to his memory and to unify the will of the peo-

ple." The three books mentioned in the "Will" are to be used as source material in the teaching of citizenship "in order that the motives of the students may be purified, and their culture perfected." Some such similar plan is being followed in South China also. It seems well, therefore, to reproduce Dr. Sun's "Will" as translated and distributed by the Christian Educational Association of China." The "Will" reads as follows:—

"For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings, in my books,—namely, "The Plans for National Reconstruction," "The Basic Principles of National Reconstruction," and "The Three Principles of the People," and in my proclamation made during the first National Representative Convention,—until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date. This is my bequest to you."

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## SCARBOROUGH'S "PROVERBS."

The Presbyterian Mission Press desires to state that the issuing of the new edition of Scarborough's "Chinese Proverbs" has been unavoidably delayed, by reason of labour difficulties in August and delays in transmission of proofs to and from Changsha. It is hoped that the book may be completed within a few weeks.



## Personals

### BIRTH.

#### SEPTEMBER:

28th, at the University Hospital, Tsinan, to Mrs. Maxwell Chaplin, a son, Maxwell.

### DEATH.

At Taohwaping, Hunan, Miss M. A. K. Hager, of dysentery.

### ARRIVALS.

#### AUGUST:

20th, from Canada, Rev. and Mrs. P. M. Bayne and three children, Mr. and Mrs. A. Vages, (new), U.C.C.; from U.S.A., Miss M. Vautrin, G.C.; Rev. and Mrs. S. J. Townsend, Miss J. E. Beall, S.B.C.

22nd, from England, Mr. and Mrs. J. Torkston and two children, C.I.M.

23rd, from Scotland, Miss M. Pirie, C.S.F.M.

28th, from U.S.A., Rev. and Mrs. J. E. Wayland and three children, S.P.

31st, from U.S.A., Mr. and Mrs. E. Marx, U.C.M.S.; Miss Satterfield, Miss L. Wells, P.S.

#### SEPTEMBER:

4th, from Canada, Miss M. Cameron, Miss A. Clarke, C.I.M.; from U.S.A., Miss E. Harrison, Miss L. E. Johnson, (all new), W.M.M.S.; Miss A. C. Thexton, M.C.C.; Miss M. Barber, Miss H. Cogswell, (all new), G.C.; Miss M. A. Cline, (new), P.N.; Miss M. A. Holme, Dr. and Mrs. C. E. Devol, A.F.O.; Miss G. Farr, P.S.; Mrs. E. Gish, U.C.M.S.; Miss M. E. Whipple, N.F.S.; Miss E. Watson, Miss L. Bothwell, (all new), H.B.I.; Dr. and Mrs. W. H. Venable, K.E.H.; Rev. T. W. Johnston, (new), Ind.

5th, from U.S.A., Rev. and Mrs. J. W. Hunter and three children, S.P.G.

7th, from U.S.A., Miss M. Hull, Miss L. C. Williams, Miss Andrews, (all new), Miss Sutherland, S.P.G.

9th, from U.S.A., Mr. and Mrs. K. Vatsaas and one child, S.A.M.

10th, from U.S.A., Miss M. H. Lewis, (new), N.P.M.; Mr. and Mrs. C. J. Anderson, S.A.M.; Miss D. Beugler, C.I.M.; from Australia, Mr. and Mrs. P. Olessen and two children, Mrs. I. Metcalf and one child, Miss K. W. Nicholson, C.I.M.

11th, from U.S.A., Mr. and Mrs. J. C. DeKorne and two children, Miss L. Bode, (new), C.R.C.M.; Miss D. Campbell (new), Miss Sollman, A.B.F.M.S.

12th, from U.S.A., Miss M. E. Carlson (new), Dr. and Mrs. H. Bryan,

P.N.; Mr. and Mrs. S. Whitener and two children, Mrs. A. H. Winter and one child, R.C.U.S.; Miss Spieden, A.B.F.M.S.; Miss E. Case, G.C.

19th, from England, Rev. and Mrs. F. L. H. Pott, A.C.M.

20th, from England, Miss M. Walby, Miss Hesketh, (all new), Dr. M. Andrews, W.M.M.S.; Mr. and Mrs. Sellus, C.R.C.M.; Mrs. Eldridge (new), B.F.B.S.; Rev. and Mrs. C. L. Pickens (new), P.E.; Dr. A. C. Price, L.M.S.

24th, from America, Rev. N. D. Gifford, Dr. L. M. Disosway, Miss Lillian Harris, (all new), A.C.M.

25th, from America, Dr. J. Russell, Miss C. Davis, (all new), Miss M. S. Capron, A.C.M.; Rev. H. J. Openshaw, Miss Ruth L. Harris, A.B.F.M.S.

#### OCTOBER:

2nd, from England, Miss Bois, Miss Oatway, C.M.S.; Miss Wade, C.E.Z. M.S.; from U.S.A., Miss B. M. Courtney, Miss K. B. Kuhn, Miss E. M. Bain, Miss E. E. Tofelt, Miss J. E. Kingston, Miss G. Emblen, Miss D. I. Dudrow, Miss M. Naughton, (all new), C.I.M.; Miss Daisy Brown, Y.W.C.A.; from Canada, Miss D. W. French, (new), C.I.M.

4th, from Britain, Rev. and Mrs. P. E. Wallbridge, Rev. A. A. Taylor, Rev. E. Shilston Box, Rev. and Mrs. F. Short, Miss K. Sanders, Dr. Keith H. Gillison, (all new), L.M.S.

6th, from U.S.A., Mrs. M. W. Caldwell (new), P.S.

9th, from U.S.A., Miss K. Vaughn, Y.W.C.A.; Miss E. L. Ridgely, A.C.M.

### DEPARTURES

#### AUGUST:

17th, for U.S.A., Mrs. Eakin and two children, Dr. and Mrs. Dilley and four children, P.N.

18th, for U.S.A., Miss A. Haan, C.R.C.M.

#### SEPTEMBER:

5th, for U.S.A., Mr. and Mrs. B. A. Garside, P.N.

14th, for England, Mr. and Mrs. I. Portears and one child, C.I.M.; Miss K. B. Evans, L.M.S.

15th, for U.S.A., Dr. and Mrs. W. M. Hardy and four children, Miss M. F. Walker, U.C.M.S.

18th, for U.S.A., Mrs. W. H. Pott and two children, A.C.M.; Miss R. Benson, C.I.M.

